Evangelical Christendom

March-April, 1927.

The Larger Church

EASTER, when the flowers appear on the earth and the time of the singing of birds is come, bids us lift up our hearts. It is the Season which proclaims that "Jesus lives" and sets a new seal upon love's redeeming work and the Christian hope of immortality. Easter is not an ecclesiastical monopoly. Since the first Easter morn, when the angels announced at the tomb—"He is not here, He is Risen," it has been the heritage and inspiration of the larger Church, and "calls us all with one accord to bless and praise our risen Lord."

It is an unhappy fact that Easter, 1927, must be spent under the shadow of a great controversy. We have dealt elsewhere with the subject of Prayer Book Revision, which has now reached a stage when the Bishops have concluded their work, which must stand or fall by the decision of the National Assembly of the Church of England when it meets in July next. We make no prediction upon the issues from the discussions of that Assembly, or the attitude of Parliament should the Prayer Book Measure find its way into the House of Commons. We are concerned at the moment for misunderstandings among brethren, and, unless love rules, a spirit which may affect the unity of the larger Church, which it is the primary object of the World's Evangelical Alliance to manifest and maintain. There are and must be times when controversy is essential, and we are entering upon a very trying time in English life. But we can and should, even if it means fighting to the bitter end, do so in the spirit that Christ has taught us, as far as possible avoiding personalities and allowing Truth to do its own work. It is in this spirit that the World's Evangelical Alliance has taken up the challenge to the Reformation which the proposals for Prayer Book Revision constitute, and we sincerely trust that the genuine belief of its Council that the subject is one affecting the larger Church and not a matter domestic to the Church of England will not be misunderstood, or become interpreted as an evidence of desire on the part of the Alliance to become allied to political Nonconformity, or any other attitude towards the National Church than that of deep concern for the religious life of the Nation, of which the Church of England since the Reformation has been the custodian, a National trust, which, as many believe, if the present proposals for Prayer Book Revision become law will be betrayed.

The Alliance does not share the view of some that no revision of the Book of Common Prayer is desirable or necessary. It agrees with the Bishop of Norwich and others that the present Book requires to be brought up to date, with modern language, needs and habits. In many aspects it does not provide for situations which have arisen within the last three hundred years, or even since the war. But in other respects these facts are no apology or warrant for the introduction of Prayers for the Dead, Reservation, and other pre-Reformation errors, the persistent refusal of which undoubtedly erected the Stake, but finally established Protestant faith and freedom. This is the concern of the larger Church, and in the spirit referred to the Alliance calls all Evangelicals to unite to avert a National peril.

Notes.

The Executive Council of the British Organization, upon whose discussions and decisions in these solemn days responsibility attends, is fortunate in having a Chairman devoted to the interests of the Alliance and without desire to be included amongst the unemployed. Mr. R. C. Hart-Dyke, as many know, has been for some weeks a captive in his bedroom, through an unfortunate accident, but all will rejoice to know that he has now recovered and has resumed his duties not only at the Alliance House, but in other associations. The Executive Council has lately been strengthened by two notable additions to its membership: Rev. George Hanson, D.D., formerly of Marylebone Presbyterian Church and St. James' Presbyterian Church, Montreal, and the Rev. J. W. Ewing, M.A., B.D., Superintendent and Secretary of the London Baptist Association.

80th Anniversary Celebrations.—Further information can now be given concerning dates and details of our 80th Anniversary celebrations, which the Council hope will be shared by those who realise the importance of Thanksgiving for what has been accomplished through the Alliance during the past eighty years. The celebrations will take place from Sunday, June 19th, to Wednesday, June 22nd, inclusive. On Sunday special sermons will be preached in the Metropolis. Subsequent functions will include a luncheon in the historic Hall, where the Evangelical Alliance was founded in 1846; a Garden Party; a community visit to Canterbury to include, it is hoped, a personally conducted tour around its historic and noble Cathedral; also a Public Meeting. We hope to announce the completed programme in our next issue. We eagerly look forward to the presence with us of some delegates from Branches of the Alliance on the Continent of Europe and elsewhere. Let us one and all endeavour to make these celebrations a spiritual uplift and a conspicuous success. There is much to be thankful for as we look back, there is more to call for re-consecration and co-operation as we look around and ahead.

The Thanksgiving Fund.—Of the £10,000 asked for, a little over £3,000 has been raised to date. This is not disappointing, but having regard to the fact that the Fund is to be used to further the home and foreign work of the Alliance, and not for buildings, it does not altogether fulfil expectations. We have passed through an extended period, during which national industries and life have been disturbed, which has affected all alike. It has, however, become abundantly clear that if the tasks confronting Evangelicals, and, we may add, a central body such as the World's Evangelical Alliance, are to be taken in hand vigorously, there must be a new standard as well as a new practice of giving, both in quantity and quality. It must not be how much do I spend upon myself or how much am I worth, but a frank consideration of the question: "What have I that I did not receive in the light of St. Luke 19, 13-26." Some Christians need to change their whole attitude and action upon the subject of giving, particularly in relation to *thanks*-giving, which recognises God as the Giver of all. We ventured to make some remarks upon this subject in an earlier issue, with special reference to bequests to Evangelical work. Only this month *The Times* has contained an announcement concerning the Will of an earnest Evangelical, a contributor to the Alliance, whose estate has been sworn at considerably over half a million pounds. One-tenth, or less, of the *duty* payable on this huge sum would have enabled us to take up work which our Thanksgiving Fund aims at, and which can only be undertaken as funds additional to present income are received by the Council. Another financial year closes on March 31st, and while we ask all readers prayerfully to consider their attitude and response to the Thanksgiving Fund appeal, we also earnestly plead with all who have not so far done so to renew their subscriptions or donations to the General Fund promptly.

Important to Members.—In accordance with the requirements of Article 29 of our Articles of Incorporation, Notice is

hereby given that the Ordinary General Meeting of Members of the Alliance (only) for the transaction of formal business will be held at the Registered Offices of the Association, No. 19, Russell Square, London, W.C.1, on Thursday, May 11th, at 11.30 p.m., to receive the accounts and balance sheets for the year ending March 31st last, and the Reports of the Executive Council and the Auditors; to elect the Honorary Officers and the General and Executive Councils; to appoint the Auditors for the ensuing year, and to fix their remuneration; and to transact any other ordinary business of the Association. This Meeting is open to all Members of the British Organisation. No tickets are required.

The General Secretary's Visit to North and East Europe.—The General Secretary has arranged to leave London on April 2nd on a deputation visit to countries of North and East Europe. Going by sea direct to Norway, Mr. Gooch will visit in succession Oslo, Copenhagen, and Stockholm, crossing from the latter to Helsingfors (Finland), and from there to Reval (Esthonia), where he hopes to meet the Rev. Adam Podin, whose work as Agent of the Alliance and in association with all who love the Saviour in sincerity is well known and highly valued. After a few days in Esthonia Mr. Gooch will visit Latvia (Riga), and possibly Poland, returning to England via Germany and Holland. The visit is a responsible one and must entail a strain upon physical resources. We ask that he may be specially remembered in prayer to God, not only for safe journeying, but for all needs. Mr. Gooch's itinerary will be as follows: Oslo, April 4th—6th; Copenhagen, April 7th—10th; Stockholm, April 11th—16th; Helsingfors, April 17th—21st; Reval, April 21st—26th; Riga, April 27th—29th.

The Day of Prayer for China.—In view of the grave situation in China, the Council of the World's Evangelical Alliance convened on March 3rd a Day of Prayer for China. The arrangements were made in conjunction with Missionary bodies (particularly those having interests in China). Representatives of these organisations were present and took part in the proceedings. Three sessions—morning, afternoon and evening (all well attended)—were held, the meeting-place being the Church Missionary Society's House, Salisbury Square. The chairmen of the respective meetings were the Rev. W. Y. Fullerton, Bishop Taylor-Smith, and the Bishop of Salisbury. At each session there was a brief statement as to the present situation in China; Professor Stewart Yui (Tsing Hua University, Peking), speaking in the morning, Mr. Cricklow Chan (a Chinese student) in the afternoon, and the Rev. C. G. Sparham in the evening. There was a constant stream of earnest petition at each gathering.

At the morning gathering Mr. F. H. Hawkins read an important cable message from the National Christian Council of China. At the afternoon session a reply cable was authorised in the following terms: "Representatives Christian Churches and agencies assembled London under auspices World's Evangelical Alliance, China Day of Prayer, endorse peaceful intentions British Government and friendly attitude towards all China. Hoping negotiations will issue in lasting goodwill and co-operation, also attainment by China of national aspirations on a Christian basis. We send greetings all missionaries, Chinese and foreign, with assurance of sustained prayer to God through Jesus Christ. Please circulate message.—Bishop Taylor Smith, Chairman."

At the evening gathering the Bishop of Salisbury, in addition to giving a helpful address, himself led the "guided intercessions." The Bishop also read the following message from the Archbishop of Canterbury: "Please tell those who are gathered to-night that I am very thankful that Christians are at this time uniting in prayer in view of the grave situation in China. The forces at work in that distracted country seem almost beyond the reach of statesmanship, and there is therefore steadying comfort in the thought that we can look for guidance to Him Who has promised us aid in answer to united prayer." This gathering was also marked by a masterly summary of the Chinese situation (such as could only have been given by one who has spent forty years in China) by the Rev. C. G. Sparham, L.M.S., of Hankow.

On a later page we reproduce a translation from the Chinese of "A Chinese Call to those who seek Christ's Way of Life," which will help Christians in England and elsewhere to

realise that the Native Church in China speaking through its appointed Christian Council is alive to the most pressing needs of these times. May we also remind all readers that the Day of Prayer for China calls for sustained prayer. In response to suggestion and to enable intelligent prayer to be maintained, we reprint the topics for prayer in use on March 3rd last and commend them to private and public intercessions.

Universal Week of Prayer.—Reports from widely separated centres are still being received at headquarters, all telling of earnest gatherings for united prayer, with results following. A particularly encouraging series of reports comes from Japan. Here is one from Tokio: "We observed the Week of Prayer in accordance with the printed programme. We all prayed and praised God together in His Presence. The meetings were much blessed. Some of our young men prayed right through the night of the 6th January, and received a new revelation of God. We were also shown the necessity of work for the Jews and began offering our mites towards carrying it on." Here is another, from Formosa: "We had exceptionally helpful meetings during the Week of Prayer this year under the guidance of God. We thank Him that the meetings both in attendance and in quality surpassed those of previous years. All of us now wish to live real Christian lives based on the blessing and power which we received during the first week of this new year. We unite, too, in praying that the World's Evangelical Alliance on the other side of the great oceans may be richly blessed by the Lord." As we write we have before us recent communications of a similar nature received from such widely separated parts as Jamaica and Kweiyang, China; Argentina and Nigeria; British Guiana and Gambia; Victoria, Australia, and Belgian Congo; Trinidad and Turkey.

Portuguese Missions: A Call for Help.—On another page we comment on an appeal presented to the Minister of the Interior in Portugal on behalf of the Portuguese Evangelical Alliance asking for equal rights and privileges for Protestant Missions in Portuguese Africa as those granted to Roman Catholic Missions. It is a long and carefully worded appeal, from which we take the following extracts:—

> Our earnest wish, Sir, is for the evangelisation of the eight and a-half million natives of Portuguese Africa and Timor, since we believe Jesus Christ's pure Gospel the only means by which the whole native population can be civilised. And we are firmly persuaded that our desire cannot be more patriotic, since, if it were possible for our forbears to rise again free from the fetters of dark centuries, they would in the strictness of their character and incorruptibleness of their minds most strenuously fight for the Gospel.
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> The Portuguese Evangelical Alliance, representing all Protestant Churches, earnestly ask for equal rights and privileges as those granted to the Catholic Missionary Societies so far as such concessions do not collide with the Constitution of the Republic and with the Church's own principles.

We are glad and thankful to be of any service to our allies in Portugal in a matter so vital to the furtherance of the pure Gospel in their important colonial possessions in Africa. We trust the appeal lodged will meet with sympathetic consideration, and ask for special prayer for all in Portugal who are labouring to make known the free and unsearchable riches of Christ. As Latin and Roman Catholic countries are excluded from the purview of the International Missionary Council, Portugal receives no help under its difficulties through that influential body representative of the Missionary Societies.

The General Secretary's Visit to France.—On his recent visit to Paris to meet the Committee of the Alliance Evangelique Française, Mr. Gooch preached morning and evening at the British Embassy Church, where a fine evangelical service is maintained by the British Chaplain, Rev. W. Marshall Selwyn. In the morning the Church was filled with a congregation notable for its preponderance of youth. There was scarcely a vacant seat. Mr. Selwyn is greatly loved in the splendid work he and Mrs. Selwyn are doing amongst the large British colony in Paris. At a subsequent meeting with the committee of the French Branch of the Alliance cordial greetings were exchanged and some matters discussed which concern England as well as Alsace and Lorraine in their relation to the Evangelical Alliance.

Other European Interests.—At their last meeting the Executive Council made special grants for work in Italy, Spain and

Poland. In the latter case the grant, £25, was made in response to a communication received from Rev. D. M. McIntyre, D.D., of the Glasgow Bible Training Institute, where from time to time students from foreign parts of exceptional merit are received for training at nominal fees having regard to their inability to pay the usual fees. Dr. McIntyre's appeal was on behalf of such students, and as the Council have previously helped in similar cases they were glad to be able to make this grant. A grant was also made in favour of the Greek Evangelical Churches, whose appeal for funds in support of their communities, largely comprising refugees from Turkish provinces, should receive more attention from Western Churches. As funds allow it is the desire of the Council to continue to express practical sympathy with Evangelicals of Europe and the Near East striving under persecution or other difficulty to keep the unity of the Spirit in the bond of peace.

Esthonia—News from Rev. Adam Podin.—We have two splendid letters from Mr. Podin, both of which have arrived since our last issue was printed. In the first he says:—

> When I look back on the past my heart is filled with adoration to God. Some years ago there was not a single real Christian in those leper Asylums, and now through my mission there is a great number of converts in each of those places, that really are born again and are acting as my missionaries—holding meetings, Bible classes and visiting from bed to bed those that are sick and dying. Similar echoes come from various prisons, where souls have been enlightened, and prisoners have attained the real freedom in those dark places through the Gospel. Here I would express my heartiest thanks to the World's Evangelical Alliance for helping me in various ways during the past year, and to all who are holding me up by prayer.
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> Now to the Saviour Jesus Christ and the Unchangeable God the Father of us all be glory and honour now and for evermore.

In a later letter Mr. Podin gives details of recent visits to the prisons of Esthonia. He writes:—

> Since I wrote you my last letter I have been visiting three prisons and had a blessed time in one of our neighbouring towns, also two days' mission in another town. The meetings were so well attended that before I arrived the places were packed and many had to go home as there was no room.
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> I will enclose a photo of my last prison journey Feb. 13th. The picture is not one of the best as we had some fog. The prison master had sent three horses and sledges, and my good neighbours had harnessed other three horses beside my car. So it was an easy thing to transport my band of nineteen singers and musicians to the nearest prison of about ten miles.
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> We started our work in a prison where only hard labourers are lodged, and some condemned to serve for many years. I am not going to describe the place neither the circumstances under which we accomplished our task, it will suffice to say, my young people entering the place, looking on the poor criminals commenced to cry, and so did my dear wife. The gospel message, music, singing and distribution of the New Testaments observed the poor them up mightily. After the service all the warders and officials followed my choir to the other prison to hear more of the good news and music.
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> The other prison was a great deal better than the first one. Here were one hundred and forty-one young prisoners, and some fifty other people. The Lord gave me strength to show the way of Salvation to all, and the choir confirmed my message with their voices and music. My wife with the sisters gave to each of the prisoners a small parcel of cakes, and I gave to each that had none a New Testament for which they were very thankful. We arrived home tired but happy having done a work for the Lord and humanity.
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> Yours gratefully,
>
> Adam Podin.

Seditious Sunday Schools.—We advise all readers who wish for information on a subject of great importance, the communist and proletarian Sunday Schools and their seditious and blasphemous teaching to children under sixteen, to secure from any of His Majesty's Stationary Offices a copy of Hansard (House of Commons) for Friday, March 11th. This is a subject which has engaged the early and later attention of the Alliance. It is now brought into the open through the introduction of a Bill, the first Clause of which reads as follows:—

> Any person who—
>
> (a) teaches seditious or blasphemous matter to children under the age of sixteen, or reads to, or sells to, or distributes among such children any written or printed document containing seditious or blasphemous matter; or
>
> (b) prints, publishes, sells, distributes, or has in his possession for sale or distribution, any document containing seditious or blasphemous matter for the purpose or with the intention of its being used for teaching such children, or being read to, or sold to, or distributed among such children.

After extended discussion, during which information which ought to be more widely disseminated was available, the Second

Reading of the Bill was carried on a division by 213 votes to 85. The publication referred to contains the names of Members of Parliament who voted for and against the Second Reading, and are interesting in themselves. We all owe a new debt of gratitude to the Home Secretary, Sir Wm. Joynson-Hicks, for his able defence of this Bill and his speech, during which he not only maintained his facts, but declared his intention as a Member of the Government "who entirely objects to this kind of teaching and is strongly opposed to the corruption of the minds of the young people of this country," to go into the Lobby in support of the Bill.

Let all who can do so write to their M.P.'s expressing approval of the Bill, and ask them to do all in their power to secure it a place on the Statute Book as early as possible.

Prayer Book Revision.—Other pages deal with this subject, which has been and is receiving the earnest attention of the Council. We only make further comment here to draw attention to the illogical position of those who mingle their protests against the controversial parts of the new Prayer Book, while frankly espousing modernist views in relation to the Holy Scriptures. Of two evils some would prefer even a measure of Reservation under promised safeguards becoming the law of the National Church rather than a substantiation of modern views on the Atonement or prevalent utterances by so-called Evangelicals directed to such statements as those made by the Bishop of Birmingham (Dr. Barnes) at the Free Church Council assembly at Birmingham. We have heard of no protest being made against Dr. Barnes' reported statement that "the infancy narratives of Matthew and Luke cannot have assigned to them the same authority as the Sermon on the Mount. *The fourth Gospel is a post-Pauline meditation on the life of Christ, and not a history.*" [The italics are ours.] What is to be said for a Bishop who takes up uninvited this line of thought at a Free Church Assembly, much, as we hear, to the disgust of many present. But to return to the Prayer Book, those only are logical, in our opinion, who test the whole Revision by the Holy Scriptures and firmly uphold their authority and teaching as maintained in the Articles of the Church of England. Destructive Biblical criticism is the root of all the evil. Let us be logical. If we surrender the authenticity of the Gospels or the authority of the Bible as a whole why should we cavil at human attempts to provide for a widespread craving for magic, even though it finds its way into a Book of Common Prayer? Those who accept reverently what God has revealed in the Scriptures of the Old and New Testaments, humbly affirm—"Here I stand, I can do no other." Dr. Carnegie Simpson's enlightening statements at the same assembly were a contrast which call for the widest possible dissemination. Dr. Carnegie Simpson's address was a great assertion of the essential catholicity of the Evangelical Christian. He showed by reference to four doctrines of the Church that the Evangelical view was larger in every respect than that of the self-styled Catholics. The way of salvation by Christ to the individual instead of through the Church: access to God direct instead of by sacerdotal intervention; the idea of the Church universal as against the restricted Episcopal Church; the Sacrament considered as including the presence of Christ in the whole service rather than in its materialisation in the Elements; all were larger and more catholic conceptions.

A Correction.—We find we have erred unknowingly. It is seldom we make use of an article in these pages which has been used elsewhere, but in the case of the article which appeared in our last issue, entitled "Do We Need a New Evangelism?" we reprinted it for its own sake and acknowledged its source, *The Record of Christian Work*, the fine magazine published by Mr. Will Moody, of Northfield, U.S.A. Now the Editor of *The Christian* has written to draw our attention to the fact that this article originally appeared in that paper. Had we known this we should not have made use of it, and we gladly acknowledge the fact to which our attention has been drawn. *The Christian* has been the faithful ally of the Evangelical Alliance from the first, and we gladly make this correction.

The World's Evangelical Alliance

(United Organisation)

19, Russell Square, London, W.C. 1

STATEMENT AND APPEAL

Concerning the

80th Anniversary Thanksgiving Fund

DEAR SIR (or MADAM),

EIGHTY YEARS AGO, under the manifest power of God the Holy Spirit, and in the presence of over 800 representatives of the Christian Churches, including America and the Continent of Europe, the Evangelical Alliance was founded. What has since been accomplished through the Alliance in the furtherance of Christian Union, Religious Liberty and Evangelisation, also by Co-operation in many causes requiring the services of a central organisation, is universally recognised. The Universal Week of Prayer, now organised by the Alliance for eighty years without a break, and which has become co-extensive with the Christian world, is an achievement under God, calling for thanksgiving. In addition, its loyalty to Evangelical Truth, and Love which is the fulfilling of the law, its spirit of patriotism and enterprise, and its comprehensive fellowship, have commended the Alliance far and wide. To-day, full of vitality, it is facing a situation within and without the Churches which insistently calls for the *extension of its witness and work at home and abroad. To effect this an increase of income is essential.*

It is fitting that the 80th Anniversary of the Alliance should be celebrated by the raising of a Thanksgiving Fund to mark our gratitude to God for His abounding goodness during these eighty years, and to enable the Alliance to enter upon a forward movement of practical work for which at present it has no funds. New demands and God-given opportunities constantly press upon the Council, who, however, are without the necessary financial power to meet the situation.

A resolution sanctioning the Thanksgiving Fund has been heartily adopted by the Executive Council in the hope that it will be a means of directing afresh the attention of the Members and Subscribers of the Alliance, as well as of fellow-Christians everywhere, to its world-wide work, to the duty and privilege of fulfilling the great responsibility and trust committed to it, and to the evidences of God's blessing on its labours during the past eighty years.

The Thanksgiving Fund is required and will be expended upon the direct aims of the Alliance by living agents, and not upon buildings. We need to be able to send forth more direct labourers in the work of Evangelisation at home

and abroad. We require also additional representatives in foreign parts, especially in countries where the intolerance of Roman Catholicism demands as urgently to-day as during the past eighty years that the help of the Alliance should be given to assist and relieve persecuted Christians. We also need funds to enable the Alliance to come to the help of Evangelicals in Countries of Europe, and beyond, where the East anxiously looks towards the West, relying upon counsel and financial help which only a central organisation such as the Evangelical Alliance can provide, in token of united Christian sympathy.

On every hand new responsibilities face the Alliance. The prospects of Christian Union are hopeful, but there are dangers associated with the movement, calling for the wide-spread influence the Alliance exerts. During the past eighty years it has promoted Christian Unity in favourable as well as adverse circumstances, realising how essential is the maintenance of the Scriptural principles of Truth and Love, in keeping with the mind of Christ. False doctrines and influences subversive of true Christianity are prevalent, and the need for the testimony and work of the Alliance was never more real or urgent. We therefore emphasise the need of new income, and press the claims of this Thankgiving Fund upon you and the Lord's people everywhere?

THE MINIMUM SUM AIMED AT IS £10,000. Of the sum required one quarter has already been subscribed (*see* preliminary list of donors on pages 41 to 43).

The Thankgiving Fund of £10,000 must be raised over and above present income, and calls, therefore, for special effort and sacrifice. A good beginning has been made, and if every reader of this Statement will make the appeal it presents a matter of Prayer, and give as God leads, the whole amount may be raised before the 80th Anniversary celebrations in London, which are being arranged to take place in June next.

Contributions may be paid in one sum, or in instalments as may suit the convenience of Subscribers. This Statement is a challenge to faith as well as an appeal. The special request is made that your gift or promise may be sent in without delay.

On behalf of the Council,

We are, yours faithfully,

REGINALD C. HART-DYKE, *Hon. Treasurer.*
W. TALBOT RICE,
J. CHALMERS LYON, } *Hon. Secretaries.*
HENRY MARTYN GOOCH, *General Secretary.*

WORLD'S EVANGELICAL ALLIANCE,
19, Russell Square, London, W.C.1

SUBSCRIPTIONS ALREADY RECEIVED (December 31st, 1926)

Anon.	4000	0	0
"F. E. L."	100	0	0
Green, K.B.E., Sir Frederick	100	0	0
"A Friend"	50	0	0
"A. E. S. A."	50	0	0
Aitken, E. Esq.	50	0	0
"Anon."	50	0	0
Dawson, Capt. W. H.	50	0	0
Derry, A. D., Esq.	50	0	0
Foster, J. W., Esq.	50	0	0
Glaister, Miss	50	0	0
Hambly, Miss	50	0	0
Laidlay, Mr. and Mrs.	50	0	0
Lamplough, E. S., Esq.	50	0	0
Mackinnon, Mrs. Duncan	50	0	0
Polhill, Cecil, Esq.	50	0	0
Rothnagh, J., Esq.	50	0	0
Western, C. A., Esq.	50	0	0
Wilkins, Mrs.	50	0	0
Gosling, Mrs.	25	5	0
"A. R."	25	0	0
Banks, Mrs.	25	0	0
Barbour, Mrs.	25	0	0
Campbell of Succoth, Bart., Sir Archibald	25	0	0
MacAndrew, Mrs. W. J.	25	0	0
Oakley, Mrs.	25	0	0
Sale, K.C.I.E., Sir Stephen G.	25	0	0
Williamson, Andrew, Esq.	25	0	0
Beton, Lady	20	0	0
Templeton, Miss	20	0	0
Cary, M. J., Esq.	15	0	0
Du Pre, Miss	15	0	0
Carbery, Victoria, Lady	10	0	0
Forbes, Mrs.	10	0	0
Hunter, K.B.E., Sir George B.	10	0	0
Lawrence, T. C., Esq.	10	0	0
Mitchell, A. C., Esq.	10	0	0
Owens, C.B., Sir Charles	10	0	0
Rugg, Mrs.	10	0	0
Vermont, Mrs.	10	0	0
Williams, Bart., Col. Sir Robert	10	0	0
Wood, Miss	10	0	0
Moon, Mrs.	8	0	0
Readers of "The Christian," per Messrs. Morgan & Scott, Ltd.	5	6	5
Orr, James H. C., Esq.	5	5	0
Adkin, F. N., Esq.	5	5	0
Cunnington, Miss	5	5	0
"D.C.A."	5	5	0
"Glendalyn"	5	5	0
Moser, Miss	5	5	0
Olin, A. W., Esq.	5	5	0
Overtoun, Lady	5	5	0
Ridley, D.L., C. R., Esq.	5	5	0
Sutton, Fred, Esq.	5	5	0
"A Friend"	5	0	0
Alexander, W. J., Esq.	5	0	0
"A.M.S."	5	0	0
"Anon."	5	0	0
Ardagh, Miss	5	0	0
Ash, Rev. H. C.	5	0	0
Barkworth, H. R., Esq.	5	0	0
Bosman, W. H., Esq.	5	0	0
Berry, Miss	5	0	0
Eden, W. Vernon, Esq.	5	0	0
Branfoot, Mrs.	5	0	0
Bridge, Mrs.	5	0	0
Buchanan, Mrs.	5	0	0
Cubley, Miss	5	0	0
Chisholm, Mr. and Mrs. T.	5	0	0
Christie, Mrs.	5	0	0
Colville of Culross, Rt. Hon. Viscount	5	0	0
Cooke, Mrs.	5	0	0
Cooper, Miss	5	0	0
Cory, Miss	5	0	0
Cory, Mrs. Trevor	5	0	0
Coverley, Mrs.	5	0	0
Crabbin, J. C., Esq.	5	0	0
de St. Dalmas, A. F. E., Esq.	5	0	0
Dibdin, Sir Robert W.	5	0	0
Dufferin & Ava, The Dowager Countess of	5	0	0
Evans, Mrs. A. Stewart	5	0	0
Gilkison, Mrs.	5	0	0
Glynn, John, Esq.	5	0	0
Gordon, Sant., Mrs.	5	0	0
Gow, J. Barnett, Esq.	5	0	0
Grafton, The Dowager Duchess of	5	0	0
Guthrie, J.P., Alex., Esq.	5	0	0
Hanbury, Miss	5	0	0
Harvey, The Misses M. and E.	5	0	0
Heal, Albert A., Esq.	5	0	0
Hindley, R. T., Esq.	5	0	0
Hirst, Mrs.	5	0	0
Holland, K.C.B., K.C.M.G., M.P., Lt.-Gen. Sir Arthur	5	0	0
Holland, Miss	5	0	0
Hughes, William, Esq.	5	0	0
Hurnard, J.P., R. F., Esq.	5	0	0
Joyce, J. W., Esq.	5	0	0
Kendall, Mrs.	5	0	0
King, Sir George A.	5	0	0
Leigh, T. A., Esq.	5	0	0
Leitrim, The Countess of	5	0	0
Lewellin, Mrs.	5	0	0
Little, Mrs.	5	0	0
Macfie, Mrs.	5	0	0
McKerrow, Mrs.	5	0	0
Meakin, Mrs.	5	0	0
Meakin, James, Esq.	5	0	0
Melvaig, Col. J. R. Howard	5	0	0
"M. I. T."	5	0	0
Mitchell-Hill, Miss	5	0	0
Mitchell, Mrs.	5	0	0
Nairn, William, Esq.	5	0	0
Naismith, W. W., Esq.	5	0	0
Nott, Mrs.	5	0	0
Owen, Col. Richard	5	0	0
Penny, T. S., Esq.	5	0	0
Pierce, Lt.-Col. and Mrs.	5	0	0
Phillips, H. J., Esq.	5	0	0
Pilcher, Mrs. J.	5	0	0
Piper, F. H., Esq.	5	0	0
Plimbsoll, Miss (the late)	5	0	0
Prestige, Mr. and Mrs.	5	0	0
Rankin, Miss	5	0	0
Rice, M.A., Rev. The Hon. W. Talbot	5	0	0
Richards, A., Esq.	5	0	0
Riddell, Mrs.	5	0	0
Rugg, Rev. H. H.	5	0	0
Savile, C. C., Esq.	5	0	0
Serpell, H. C., Esq.	5	0	0
Service, Miss	5	0	0
Smith, Mrs. Banister	5	0	0
Stanhope, D.S.O., M.C., Rt. Hon. The Earl	5	0	0
Stevens, Mrs.	5	0	0

Starr, Henry, Esq.	45	0	0
Taylor, J. D., Esq.	5	0	0
Thornton, Mrs.	5	0	0
Walker, H. R., Esq.	5	0	0
Washington, M.A., Rev. Canon Mortimer	5	0	0
Westlake, Thomas, Esq.	5	0	0
Whitaker, Major W. H. R.	5	0	0
Whibley, Mrs.	5	0	0
Williams, Lady	5	0	0
Winterton, Cornelia, Lady	5	0	0
Woodcock, Mrs.	5	0	0
Wright, Sir Robert P.	5	0	0
Hall, Gilbert, Esq.	3	3	0
Mitchell, Herbert, Esq.	3	3	0
Steel, James, Esq.	3	3	0
Thomlinson, W. R., Esq.	3	3	0
Brooke, W. M., Esq.	3	0	0
Burton, Rev. and Mrs. Barclay F.	3	0	0
Cocks, Miss	3	0	0
Davidson, Mrs.	3	0	0
Haines, Mrs.	3	0	0
Pound, Bart., Sir Lalham	3	0	0
Wilson, Mrs.	3	0	0
Adley, G. T., Esq.	2	2	0
Aldwinckle, A. O., Esq.	2	2	0
Alexander, Rev. J. T.	2	2	0
Ballance, A. W., Esq.	2	2	0
Bostock, D. H., Esq.	2	2	0
Davies, Walter, Esq.	2	2	0
Gooch, Rev. W. Fuller	2	2	0
Howlett, C.B.E., C. E., Esq.	2	2	0
Inskip, C.B.E., K.C., M.P., Sir Thomas W. H.	2	2	0
Lewis, M.A., Rev. H. Elvet	2	2	0
Morris, H. M., Esq.	2	2	0
Nance, Mr. and Mrs.	2	2	0
Pargiter, F. E., Esq.	2	2	0
Sadd, Arthur, Esq.	2	2	0
Simpson, Lady Hope	2	2	0
Spicer, Sir Evan	2	2	0
Sutton, C. F., Esq.	2	2	0
Yarley, G. F., Esq.	2	2	0
Winta, G.B.E., Dame Sophia	2	2	0
Anderson, Miss Lee	2	0	0
Apperly, Herbert, Esq.	2	0	0
Cave, Mrs.	2	0	0
Clayton, Mrs.	2	0	0
Courthope, Miss	2	0	0
Craig, Hon. Mrs. Skeffington	2	0	0
Cumberlege, Mrs.	2	0	0
Gosling, Mrs.	2	0	0
Hewett, Mr. and Mrs.	2	0	0
Hutchinson, Mrs.	2	0	0
Knox, D.D., Rt. Rev. Bishop E. A.	2	0	0
Monteath, Sir Ruthven	2	0	0
Saville, Mrs.	2	0	0
Noel, Miss	2	0	0
Pole, Mrs.	2	0	0
Raimes, The Misses	2	0	0
Skinner, Mrs.	2	0	0
Webb-Peploe, O.B.E., Rev. H. M.	2	0	0
Stephen, Mrs.	1	10	0
Barnes-Lawrence, M.A., Rev. Canon A.E.	1	1	0
Blow, Mrs.	1	1	0
Charlier, Mrs.	1	1	0
Clark, Mrs. James	1	1	0
Crickmay, Miss A. B.	1	1	0
Crickmay, Miss J. M.	1	1	0
Davies, Miss	1	1	0
Dawson, E. W., Esq.	1	1	0
Dodsworth, Bart., Sir Matthew	1	1	0
Bayley, A. H., Esq.	1	1	0
Forte, K.C.B., C.M.G., Admiral Sir Randolph	1	1	0
Gurney, H., Esq.	1	1	0
Hamilton, M.A., Rev. G.	1	1	0
Hayes, James, Esq.	1	1	0
Hopgood, Mrs.	1	1	0
Kingston, Mrs.	1	1	0
Lobjoit, W. G., Esq.	1	1	0
Mackenzie, Mrs.	1	1	0
Marshall, Miss	1	1	0
Parker, Rev. R. D.	1	1	0
Pope, M.A., Rev. Canon H. Foster	1	1	0
Rawdon, Mrs.	1	1	0
Reffell, Miss	1	1	0
Sharp, William, Esq.	1	1	0
Shaw, Mrs.	1	1	0
Skinner, Col. G. J.	1	1	0
Stillman, K.B.E., Admiral Sir Harry	1	1	0
Stoughton, A. C., Esq.	1	1	0
Sturgis, Mrs.	1	1	0
Sully, F. H., Esq.	1	1	0
Webster, R. R., Esq.	1	1	0
Yeo, Sir Alfred W.	1	1	0
Adams, M.A., Rev. H. F. S.	1	0	0
Anderson, Mrs.	1	0	0
Anon.	1	0	0
Archibald, Lady	1	0	0
Bleasley, W. H., Esq.	1	0	0
Boobbyer, Miss	1	0	0
Bridle, Mrs.	1	0	0
Brinkler, William, Esq.	1	0	0
Brooks, Rev. H.	1	0	0
Buckle, Dr. Isabel F.	1	0	0
Burton, Miss	1	0	0
Coote, Constance, Lady	1	0	0
Davidson, Mrs.	1	0	0
Doble, Miss	1	0	0
Ellison, Mrs.	1	0	0
Elout, Miss	1	0	0
Foster, Mrs.	1	0	0
Friend, Miss	1	0	0
Fry, D.L., Sir William	1	0	0
Hart, Miss	1	0	0
Hoper, Mrs.	1	0	0
Houldsworth, Mrs.	1	0	0
Jull, The Misses	1	0	0
Knox, Miss	1	0	0
Law, Miss	1	0	0
Lillie, Miss	1	0	0
Lyon, Rev. J. Chalmers	1	0	0
McArthur, Mr. and Mrs.	1	0	0
McConnell, Mrs.	1	0	0
Maclaren, Dr. J. D.	1	0	0
Marriott, Mrs.	1	0	0
Meyer, D.D., Rev. F. B.	1	0	0
Middleton, Mrs.	1	0	0
Morgan, Mrs.	1	0	0
Pettigrew, Mrs.	1	0	0
Pike, Mrs. Sidney	1	0	0
Pimbley, John, Esq.	1	0	0
Robinson, Mrs.	1	0	0
Sealy, Lt.-Col. C. W. H.	1	0	0
Service, G. W., Esq.	1	0	0
Seton-Karr, Miss	1	0	0
Tapp, H. D., Esq.	1	0	0
Wilson, M.B.E., D.D., Rev. John	1	0	0
Wingate, K.C.I.E., Sir Andrew	1	0	0
Woodley, Miss	1	0	0
Young, Mrs. James	1	0	0
Other amounts under £1	14	15	0

80th ANNIVERSARY THANKSGIVING FUND—*SECOND LIST (to 19th March, 1927).*

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A Chinese Call

To those who seek Christ's Way of Life

(Translation from the Chinese)

Our country to-day is suffering from the effects of political unrest, diplomatic failure, civil war and economic pressure. A hundred matters await renewal. Out of utter chaos men yearn for peace; in utter failure they turn to Heaven. Thus to-day people are eagerly seeking the source of quietness and confidence, searching wistfully for some sure ground of faith either in a re-birth of ancient beliefs or in a new synthesis of various religions. At the same time the Christian Church has to meet the attacks of anti-Christians and the criticism of the Chinese Renaissance from without; and within she suffers from low spiritual vitality and lack of true unity. Her spiritual hunger and thirst are unsatisfied.

It is a happy thing that these difficulties have awakened the minds of Christians, calling forth, as a natural result, the spirit of humility and of patient enquiry for truth. We cannot be satisfied until we find in Christ Jesus Himself the one who can speak to our own hearts, guide our conduct and inspire our service. Then from out of the very clouds light flashes forth. The vessel may seem to be sinking in the midst of the storm. But we have looked forward and seen beyond the tempest, and are impelled to speak this word of hope.

As Chinese and foreigners together we have been meeting during October, 1926, in Shanghai at the fourth Annual Meeting of the National Christian Council. After days of deliberation when we have faced this situation we have reached a common mind, seeing one way and one only whereby the needs of the people may be met and the Church revived. It is to live according to Christ's way of life, firm in will and pure in aim. If every Christian had the mind of Christ, and was being transformed so as to live as He lived, would not all our problems be solved, and the fear of dissension be banished?

What do we mean by Christ's way of life? Inwardly, it means spiritual union with Christ. Outwardly, it means the manifestation of His Spirit in all our life and contacts. How can we attain to His way of life? Of many methods, we wish to mention a few which seem to us most pressing at this time. In them we see God's call to churches, and all other Christian bodies at work in China. The National Christian Council places itself at the service of all those who call themselves followers of Christ, as they seek unitedly to re-explore His way of life, and to re-dedicate themselves to Him.

I.—IN THE INNER LIFE.

As we clearly see the importance of finding Christ's way of life we are brought back freshly to the need for Bible reading and prayer as first essentials.

The Bible contains the record of God's love and its manifestation in the life of Jesus Christ. Therefore to know God and to find Christ's way we must study the Bible. There are still many in the Church who cannot read at all, and these must be taught to read. Among those who can are many who do not care to read the Bible, and these need good study helps and other means whereby their interest in the Bible may be stimulated.

But in reading the Bible we need to pray. Prayer leads us into fellowship with the Father and with His Son, Jesus Christ. It generates limitless power, hope and courage, given us through faith in Christ. Its chief value is not in asking for particular things, not even in seeking guidance for our life. It is the maintenance of the most intimate union between the divine and human spirits.

II.—IN THE FAMILY LIFE.

In the family we have the natural sphere for the expression of the Christ-life. The progress and development of religion is dependent upon the seed sown in the home; and here it is that we can immediately apply the principles of Christ. "He who honours his parents will honour those of others: he who cares for his own children will care for other people's." Jesus Christ says, "Thou shalt love thy neighbour as thyself,"—how

much more than those who have the first claim on us.

The home is the place where the religious teaching of the young must begin. If this is attended to the child grows up unconsciously in the atmosphere of love, and thus his spirit is daily renewed, and virtue is developed in a steady, natural and enduring way. At this moment when religious education in the schools is being challenged it is indeed an urgent matter to see that it is well given in the home. If we fail here what is our hope for religion?

III.—IN WIDER RELATIONSHIPS.

Every human relationship must, for the Christian, be determined according to Christ's way of life. This is an unavoidable implication of our faith. It is utterly impossible to separate religion and daily life. The man who would live the Christ-life must be for ever applying his principles to his environment. He must build and he must destroy. He will bring the Christ spirit into each sphere, school, social life, politics, international relations, etc., so that Christ may be seen in these as a real power. He will also seek to overthrow social evils such as opium—seeing these as enemies of Christ, to be fought with unswerving determination. As Christ cleansed the temple, so let us cleanse the nation's life.

IV.—IN WITNESSING.

Seeing Christ's way of life as the goal wherein we may achieve all that is best and worthiest, we shall, through life and death, hold fast to this faith. "When we ourselves are established we shall establish others: developing our own life we may serve the development of others." As Christians we shall know that to save ourselves is not enough. To all who will attend we bear witness that they also may find the true Source of love and life. It is our family mission to preach the Gospel, and to introduce Christ to men. So we shall express our devotion to Christ, and serve our country as loyal citizens.

We believe that the needs of this very hour in China may be met as we seek to live the Christ-life, and work it out along these lines. We send out this call to our fellow-Christians in the hope that the elders and brethren in Christ, irrespective of racial, sectarian or theological distinction, may join in the one service. Through patient prayer and unceasing labour we trust this effort may be acceptable to God. Let all who are Christ's followers be up and doing!

Given out at the Fourth Annual Meeting of the National Christian Council of China, 18th October, 1926.

CHINA

Suggested Themes for Thanksgiving and Intercession:

LET US GIVE THANKS—

For the entrance into China of the Gospel with its liberating and transforming power.

For all Missionaries who by their words and deeds have commended the Christian faith to the Chinese people, and opened for this generation many long-closed doors.

For the evidence in China that the touch of Christ has still its ancient power.

For the memory of Divine guidance given in other hours of storm and confusion, and for the faith that such guidance is not withdrawn from us.

For the story of the uprising of new Christian life after the Boxer riots.

For the coming into existence of the Chinese Church, and especially for the Shanghai Conference of 1922, in which that Church became conscious of its own distinctive calling.

For the fellowship of the National Christian Council of China, and the enthusiasm which through it has been kindled in the Chinese Christian Church.

For the faith and loyalty of Chinese Christians in recent months.

For the experience of the Christian Church confirmed in all ages that it is when it is toiling in rowing and the wind is contrary that Christ draws near.

(See next page)

CHINA—*(continued)*

LET US OFFER OUR PRAYERS AND INTERCESSIONS—

That those who deal with international problems may be guided and controlled by the Divine Spirit.

That both our Government at home, and the British Ambassador and all Consuls in China may be given special grace and wisdom to meet the present difficulties.

That there may be peace in China, both in its own inner life, and in its relations with other peoples.

That those who are fanning disorder and strife in China may be restrained, and that the evil influence of Bolshevism may be counteracted.

That in the midst of the political uncertainty, the people of God may have faith to claim in prayer that the things which happen in China shall be overruled to the furtherance of the Gospel.

That a just and enduring covenant of goodwill may be made between China and the Western powers.

LET US PRAY FOR MISSIONS IN CHINA—

That all missionaries who have been compelled to leave their stations may know that even as Christ Himself was there before them, so He will not depart when they are withdrawn.

That the missionaries in the heart of the storm may be granted quietness and confidence of spirit in their bitter disappointment.

That no members of the Chinese Church may be led through their national sympathies to doubt their Christian Faith.

That the bonds of friendship and co-operation between Chinese and Western Christians may stand the strain of these times.

That the Chinese Christian Council may be wisely led so that it may guide the Chinese Churches.

That in the absence of the Missionaries there may be given to the Chinese Church wise and courageous leadership.

That the Church of Christ in the lands from which missionaries have been sent to China may not yield to despair or panic.

That without ceasing all members of the Christian Church may bring China and its needs and hopes into the light of the Eternal Purpose.

We may come with boldness, for it is to a Throne of Grace we come.

THE TWENTY-THIRD PSALM IN INDIAN SIGN LANGUAGE.

The Great Father above a Shepherd Chief is, I am His, and with Him I want not.

He throws out to me a rope, and the name of the rope is Love, and He draws me, and He draws me, and He draws me to where the grass is green and the water not dangerous, and I eat and lie down satisfied.

Sometimes my heart is very weak and falls down, but He lifts it up again and draws me into a good road. His name is Wonderful.

Some time, it may be very soon, it may be longer, it may be a long, long time, He will draw me into a place between mountains. It is dark there, but I'll draw back not. I'll be afraid not, for it is in there between those mountains that the Shepherd Chief will meet me, and the hunger I have felt in my heart all through this life will be satisfied. Sometimes He makes the love rope into a whip, but afterwards He gives me a staff to lean on.

He spreads a table before me with all kinds of food. He puts His hand upon my head and all the "tired" is gone. My cup He fills till it runs over.

What I tell you is true, I lie not. Those reds that are "away ahead" will stay with me through this life, and afterward I will go to live in the "Big Tepee" and sit down with the Shepherd Chief forever.

Selected.

God's To-day: A Message and a Warning*

By Rev. H. ELVET LEWIS, M.A.

THE ninety-fifth Psalm is a wonderful Psalm; it is so full of joy, so full of exultation; and then suddenly it becomes sad with a sadness of appeal almost overwhelming. We begin with singing, we end with lamenting; we begin with rejoicing, we end with a fearful possibility of our not entering into God's rest. Thanksgiving there is, worship there is; but warning at the end.

Is not that really what we want at the beginning of 1927? We have been thanking God here to-day because we have been brought through such great difficulties and sore temptations. But, ought we to have had the difficulties, ought we to have written the dismal chapter of 1926? Could it not have been avoided if we had already come to to the closing verses of this Psalm? So now, at the beginning of 1927, while we are full of thankfulness, we become very humble, and we examine ourselves, and we want our Churches to examine themselves in order that they may listen to this: "*To-day*, if ye will hearken, . . . harden not your hearts." Just take the words in that form. "To-day," God's to-day, which means every new morning. We exhaust our days, but God never exhausts His mornings, as we have been reminded already. Whatever yesterday may have been, and whatever to-morrow will become, to-day—God comes into our to-day. God's to-day repeats itself; it is not one day in the month, or one day in the week, but every day that dawns is God's to-day of patience, of mercy, of invitation; also of warning. "To-day," for the children of Israel, meant each morning of the forty years. Think of that. They exhausted and spoiled so many days; their yesterdays were so often dark and sad with shame, and yet each new day became a morning of mercy, a morning of hope, and so God kept repeating in the wilderness: "To-day; you have spoiled every yesterday, but begin well to-day."

Then you will remember the use made of these words by the writer of the Epistle to the Hebrews of "To-day": To-day, "after a certain time"—as if four centuries, or even four thousand years, could not exhaust the chance that God gives to His Church, the daily opportunity of rising to something better, and doing His will more devoutly and more gladly. To-day, "after a certain time," still repeating it! There are some of us here this morning who have had our forty years, to say the least, and yet there have been a good many days in those forty years when He said, "Now, is to-day to be a fresh beginning?" Whatever we may have spoiled in 1926, or even already in 1927, there is this to-day of mercy and love, but of warning—solemn warning, too. We cannot do anything with our yesterdays; we have no right ever to forestall our morrows; but to-day is God's gift. The devil can use our yesterdays; he can turn them into a great regret, remorse even, to scourge us with them; and he can use to-morrow and say, "Don't worry; you can just spend to-day with me, and then change to-morrow." But God, who owns yesterday, and can make us ready for to-morrow, still comes and says, "To-day." "To-day, if ye will hearken." Not simply "hear"; "if ye will hearken." It is so difficult to hearken, so difficult to "listen in." There are "atmospherics," and they disturb the message, or there may be a disturbing element in ourselves, or in the instrument we are using. It is so difficult to listen in, to hearken to the purest of all messages.

Again: If you will consider the Psalm, the writer seems to be mixed up almost in what he says. He speaks of "the people of His *pasture*, and the sheep of His *hand*." Surely he ought to have said "the sheep of His pasture and the people of His hand"? No; the psalmist knew what he was singing. "We are the people of His pasture and the sheep of His hand." Our weakness and our waywardness—in those things we are like sheep. But then, in our responsibility, we are men, we are "people." The people know about the hand; not so the sheep. But the sheep know about the voice; and Jesus Christ said that they hear, and understand and know the voice of the true

*Address given during the Universal Week of Prayer, Monday, January 3rd, 1927.

Shepherd. "We are the people of His pasture and the sheep of His hand." But have we hearkened, have we really listened in? For mark what follows. People who hear without hearkening will have the hardened heart. The heart hardens if we only just listen and then forget or neglect. Every time we hear the Gospel message without responding to it, we become hardened. That is a difficulty not only with people outside the Church, but even with ourselves. We can sing hymns as a musical exercise; but if we do, the heart will be less tender when we pass away from the hymn. We can listen to a great Gospel message and say "How fine!" yet, if we only just hear without hearkening, the heart grows harder.

"To-day, if ye will hearken, harden not your hearts." You will not harden your heart if you really hearken. It is so difficult, as we have been reminded already, to get into a realm of quietness. Oh, the noises of the world!—and if they were only the voices of the world we could get away from them. But the noises within, the tumult of the heart, the restless anxiety, the grave temptations,—the many plans, the many ambitions,—in the midst of these noisy things we are not able to listen well. Yet when the stillness comes into the soul, no voice is worth anything to us but the voice of God. "To-day, if ye will hearken," then of all things "harden not your hearts." Just think of the physical heart. How sensitive, how delicate! not like your hand with skin and bone. Is it possible for the heart to become hardened? It can become a stony heart—surely the last destruction of God's beautiful gift.

We are praying for the Latter Rain, praying for the heavenly showers. What if they come? When they come on the grass, or when they come on the flowers, we know what will happen. Every tiny drop of dew, even as the sun wipes it away, can say, "I have been a blessing to the flowers." What has the dew been to the stone? Nothing; it is wiped away and the stone is just the same. Are we ready for God's showers; are our hearts sensitive, simple? We have come to this day, and it is God's day, with a new chance, a new opportunity for us, a little company here. And think of the unseen company of men and women in prayer to-day, thanking God, humbling themselves in many lands and many places. Is it to be God's "to-day" of hope, renewal, revival, great expectation? If it is to be God's to-day we must try to get into the stillness, such stillness as will make it impossible for any other voice to be of any use to us. Then in the stillness God Himself will speak and say: "You must not burden yourself with the failures of yesterday. Forget the things that are behind. Leave your yesterdays to My mercy, and leave your morrows to My wisdom. To-day hearken, and let your heart grow gentle and sensitive until it is filled with gracious hopes and gracious acts to follow; then 1927 will really bring you to the end of it, not in fear but in great joy." Then we shall see the rest in sight, the rest that God provides for those who listen in and then obey, the Sabbatic rest of God's own people.

FOR THIS TIME!

"In a book I have been reading lately—the Prime Minister's new book on England—there is a very poignant sentence:

"'Taday (he says) the world seems more irreligious than at any time in the Christian era. Irresponsibility, pleasure-seeking and luxury abound. Church-going has lost the hold it had in our childhood and candidates for the ministry are less in number than in years past.'

"If that is true—and I think you will agree with me that it is—what is the cause? Neglect of the Bible, neglect of Reformation principles, the Romanising tendency in the Church of today."

THE HOME SECRETARY, The Rt. Hon. Sir Wm. JOYNSON-HICKS, Bart., M.P.
(Royal Albert Hall Meeting, June 1st, 1926.)

The Church, which is His Body*

By Rev. J. CHALMERS LYON

I SHOULD like to read the familiar words of the 133rd Psalm, which is so very brief and yet so very pregnant in meaning for us: "Behold, how good and how pleasant it is for brethren to dwell together in unity. It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard: that went down to the skirts of his garments; as the dew of Hermon that descended upon the mountains of Zion: for there the Lord commanded the blessing, even life for evermore." We were in our thanksgiving giving thanks for Christ's love to His Church, and for the gracious purposes for which He called it into being. In the prayers we were reminded of some of those gracious purposes. As soon as we come to know the Lord Jesus Christ and His saving knowledge, God does not take us away immediately up into heaven and out of this world. In some ways we almost wish that He would do that. But God knows better. He has work for us to do here; He has got for us a witness to bear to the things that are unseen and eternal. You were reminded of that in the Bishop's words. He quoted "The church which is His body," His embodiment. Christ needs to find expression through you and me. "Christ," says the apostle, "shall be magnified in my body." People are looking upon us who profess His Name, and they want to see in us really and truly His life and character. The Lord is looking to you and me to bear witness that shall bring glory to His Name. We are here to bear witness to that, and to exercise that ministry of reconciliation, to make this world, this lost world, know that God values it, that God is seeking that which is lost, and that God has reconciled man unto Himself in His Son. We have got to bear witness to that.

Then we have got to be a help one to another, helpers of one another's faith and one another's joy. This song, this 133rd Psalm, is one of the Songs of "Degrees" or "goings up" (*i.e.*, going up to Jerusalem), that beautiful little collection of Pilgrim Psalms. It is a hymn book within a hymn book. It forms the collection of songs that were sung by the pilgrims as they went along the road to the Hebrew festivals at Jerusalem. That thought occurs more than once in these fifteen Psalms, 120 to 134—the thought of unity. You remember how they begin with the pilgrim far from his home, dwelling in the tents of Kedar and in Mesech, *i.e.*, in uncongenial surroundings. A man in distress—that is the first note of the 120th Psalm. Then in Psalm 121 he sets forth on pilgrimage. It is just the picture that we have at the beginning of the *Pilgrim's Progress*, the man setting out upon the road and lifting up his eyes unto the hills. As he sets out, one of the first things he sees is that it is not going to be all plain sailing; there are hills and mountains in the way. But he says, "My help cometh from the Lord." God knows all about the hills. He will help the pilgrim through all his difficulties: the Lord will preserve his going out and his coming in for ever.

In the 122nd Psalm a new note comes in. The first two of these Psalms are in the singular number, and the first person. But now the plural number comes in. "I was glad when they said unto me, Let us go into the house of the Lord." The pilgrim finds himself in company. "Our feet shall stand within thy gates, O Jerusalem." He goes on to speak of Jerusalem "as a city that is compact together," or rather as a city that is *at unity with itself*. Not *uniformity*, but *unity*. That is a thought that has often been expressed, and the difference pointed out, but you never can point it out too often. God in His wisdom has made us all to differ one from another in form, in features, in mentality, just as in the fields God has made different kinds of flowers. If He had made only one kind, if there were nothing but roses in the world we should have soon tired of the rose, of its presence, its colour and fragrance. But God has made many kinds of flowers, yet there is a real unity. They are all from the same Hand, they derive their varied colours from the one sun, and they all speak the same language, bearing witness to Him who clothed them with their beauty. No *uniformity*, but there is *unity*. So in God's garden, the Church, there are differences, but they need not be differences that divide, but differences rather that enrich, and

*Address given during the Universal Week of Prayer, Tuesday, January 9th, 1940.

enable us to appreciate something of the greatness and glory and universality of His so great salvation.

The writer of the 133rd Psalm gives two simple illustrations—the oil and the dew. The oil that he refers to is the fragrant oil poured upon the head of the high priest. Wherever the high priest went there was a fragrance about him and about his garments. So says this man, when brethren are dwelling together in unity, they should be having a fragrant influence because of the anointing they have received. The Holy Spirit of God—that is what makes for unity, that is what makes us one; the same Spirit in us all, in Methodists, Anglicans, Presbyterians, Baptists—one Spirit. He says that when this is recognised it has a vitalising and refreshing influence, like the dew. I am glad he speaks of Hermon and Zion in the same sentence, for Hermon is in the north, and Zion in the south. Hermon belongs to the part that split away from the south. Israel and Judah were divided. But the dew of Hermon rises there and descends upon Zion, and north and south are one, a blessing one to the other. It is reality when we say, "I believe in the communion of saints."

I had a curious illustration of that recently. When walking down Heath Street, Hampstead, I saw an old fellow playing a tune on a French horn or some instrument of that sort. "What are you giving us?" I asked him. "'The Blind Ploughman,'" he replied, "and the words are very beautiful." He quoted a verse, and the last words were, "I turn my face up to God." I said, "I hope you have turned your face that way?" "Yes," he answered, with heartfelt emphasis, "years ago I was converted in the Salvation Army, and that is where I learned to play this. I have been out of work for six months. I was a coal porter for forty years. I was ashamed to play in the streets; but I made it a matter of prayer, and now every day before I go out I pray that God will enable me to play for His glory. I play such tunes as will revive old memories, and be a blessing to those who hear them." We had a glorious time of fellowship standing together there. I believe in the communion of saints; it is a reality, there is no getting away from it. It is a glorious thing. God desires to see more of it. You remember what He said to Ephesus: "I have this against thee, that thou hast left thy first love." I think Dr. Moffat translates it: "I have this against thee, that you do not love one another now as you used to do." They were still as orthodox as ever, hating the things that ought to be hated; testing men, and finding out whether they were real apostles or not. They were sound in that respect. But there was not the glow of love and affection, there was not the unity that there should be, and God said, "If that unity is not there, there is not going to be any church there, and I shall have to take the candlestick out of its place." There cannot be a church of the living God unless there is that love and unity. It is one of the things suggested that we ask for to-day very definitely in our prayers. Pray that God will outpour upon us His Holy Spirit, that there may be a revival of love for souls; pray for all ministers, preachers, church workers and members; pray for all who are discouraged in their work; pray for lapsed members that they may be restored; pray for the fresh anointing that we are needing, the anointing of the Spirit of God.

How will this love that we speak of manifest itself? Possibly in very simple ways. In some it may manifest itself by their going away into foreign lands to make Christ known to the heathen. I will never forget words spoken to me by Mr. Swan, a honoured missionary servant of God, when I was in Lisbon a year ago with Mr. Gooch. He said, "I look back on my life with much satisfaction. I have lived for twenty-five years in the heart of Africa." Then he told me a little bit of his life there, life with terrible surroundings, hideous immorality, degradation and sin. But there he learned the language, and translated the Scriptures, and preached Christ, and he saw again and again men and women turn to God, and then he said, "When I came away I left behind practically a Christian nation." The way in which Jesus manifested Himself in that man's life! Now, we cannot all do that. Perhaps we are not all called to do that. But in simple ways—perhaps just by writing a letter to somebody; perhaps by speaking a word that ought to be spoken; perhaps by a word of apology to some one; or by paying some lonely soul a visit. Just in such simple ways we have got to show the reality of our love to God. Oh, for a fresh baptism of the Spirit of God and a united Spirit-filled Church, that is us God may be able to work His glorious Will, and through us make Jesus known to the world, who is the power of God unto salvation to every one that believeth.

The Conversion of the Young:*

A Lesson for Sunday School Teachers

By Rev. F. B. MEYER, D.D.

Of all the subjects that have to be discussed and prayed about, there is none which in my judgment is more important and more fascinating than the one we are considering to-day. I think it is a matter for great thankfulness that one of the finest speeches ever given to teachers, the teachers of our day schools, was given by the Minister of Education. Addressing the great body of teachers, he made it quite clear that a certain element of a political nature must be excluded from the schools, whilst every facility must be given to the careful teaching of what is highly moral, religious and Scriptural.

It seems to me that the Holy Spirit, in His gift of the Word of God, has set apart a very large proportion of space to the telling of a story which could only have a spiritual significance to justify the extent to which that story fills the book of the Kings. We have all fancied to ourselves, again and again, the plain of Esdraelon lying between the Mediterranean and the lake of Galilee. Standing there, some of us have seen Carmel and tried to realise the romance of the great prophet Elisha. Yonder, not far away, within reach of an hour's run, was the home of the Shunammite. You will all remember, of course, that interesting story of how the child died. The mother did not need to tell her husband that the child had passed, because she was so very sure that in the evening the little fellow would run to greet his father as aforetime. Leaving, therefore, the door closed upon the dead child, she started as you know, not telling her husband, for a swift journey to Carmel and the home of the prophet. He saw her coming and prepared to be her sympathiser and friend, since she had so often laid him under obligation. Presently he divined the secret of the agony that had driven her there that day, and told his servant Gehazi to hasten with his staff and lay it upon the face of the child. Gehazi of course started right away. Then, in an agony,—a mother's agony,—she clung to the feet of the prophet and said, "You must come; we cannot do without *you*. Gehazi may mean well, but he and I have never been in touch and sympathy. I cannot have my child left to him; you must come." And he came. It is a very beautiful thought that the woman exercised such faith in God that Elisha and she could talk with definite assurance about the bringing of the child to life. He went with her. Gehazi met them on their journey and said, "I have laid the staff upon this child, but there is no response; the child is still dead." The woman for a moment choked with emotion, and then she rallied herself to faith in the prophet of God.

When presently the prophet came to the home, you know what happened. He left her downstairs, and I think she remained in prayer. He climbed the staircase to the room, and there the child was lying upon the bed. Then he did three things. First, he prayed. "O God," said he, "crown Thy blessing to this home by the re-gift of this life." Next he laid himself upon the child, contracting himself to the child's dimensions, and the little body waxed warm. But as yet there was no life. Then he walked up and down in the house. I love that, because I know again and again in prayer, as one has poured out one's heart with tears and agony before God, one suddenly realises that the work is done, and one rises to walk to and fro, saying, "My God, I reckon on Thee." It seems to me that all true prayer has that for its consummation. I refuse to think that I have to agonise with God about a thing which is as dear to Him as it is to me. I tell Him what I want and I leave it so, and I say, "My God, I reckon on Thee." That seems to me the climax of all true prayer. Then, it may be sooner or later, God answers your challenge. Challenge God, challenge Him upon His promise to answer prayer, and He will not fail!

*Address given during the Universal Week of Prayer, Friday, January 7th, 1909.

When Elisha laid himself again upon the child, as you know, the child sneezed and opened its eyes. He then said to Gehazi, "Call the mother." Gehazi was rather crestfallen, for he had failed and his master had succeeded. Gehazi said, "You are wanted upstairs." She came in and did not say a word, but she fell at Elisha's feet. She saw that the child was alive, and took him to her bosom and went out; but outside she smothered him with kisses.

Why should the Holy Spirit give so much space to a story like that, except to show that the laying of a staff upon a child's face is not good enough? There must be much more than that. There must be the prayer, the contact, and the anointing. I am so very thankful to be allowed to speak to you, because all the tendency of the present day is to *improve the lesson*, and to give the geographical, historical, and illustrative elements of a good lesson. But that, after all, is only laying the staff upon the face of the child. That staff, for aught I know, had been very carefully smoothed and polished; it was a beautiful staff, but only a *staff*. The laying of the staff upon the face of the child was not enough.

It seems to me that if I had power to speak to every teacher in the world, the one message I would give would be this: First, have a grip of Christ for yourself, see to it that you are in living touch with Him! I would go next to the clergymen and ministers and say, "Do not send young people into this holy work unless you are sure they are 'alive unto God' themselves." Then the teacher has received his or her commission, then insist that, however polished the staff of the lesson may be, there must be personal contact. That will give life! It is good for the teachers to write a letter on the birthday of each of their scholars, or arrange to walk out to botanise or to geologise with them. That means personal contact of living men and women, not simply on Sunday, but all the week, with the young people in their charge. Quite right to pray! I hope no teachers would kneel in prayer without remembering, name after name, their boys and girls. Quite good personal contact! That awakens sympathy! But there must also be the pleading for decision!

Then, finally, we come to *Reckoning on God*. Only then does the child awake and live! You may not pass on my similitude, you may not accept just what I am saying, but I am absolutely sure that this is the one great thing that [illegible]. The lesson-elaboration is quite good! All those hours helps quite good! But there must be something more than that. Each lad and girl must hear our Saviour say, "Give Me thy heart!"

I am saying this because I can never remember the moment when I became a child of God. My mother was a lovely woman. I do not think she ever went to an evening party or entertainment during my early boyhood, and even as I stand here and face you I can hear her voice as she is commencing with me my evening hymn, and then presently uttering the prayer which I repeat with her. If women would only give up all balls and parties and fashionable entertainments or amusements, and give themselves to their children, there would be more help and hope for the rising generation. I dread nothing more than this: the giving a knowledge of the elements of Christianity, in talking about Christ, without passion, and not following it up with a direct appeal to the child's heart. I never remember entering the Kingdom of God! I was in a great quandary about it when a new minister came to our church and declared "You must know the time and place of your conversion." I could tell neither, and began to wonder whether I was right, until one day I dropped into Mr. Spurgeon's tabernacle, just opened then, and sat in the middle gallery, and heard him say,—I am sure God put it into his heart to say it, because it has been with me ever since—"A man might be quite sure he was alive though he did not know his birthday." One of the first things I mean to do when I get yonder is to coax one of the angels to take me to God's birthday date-room and there discover the entry against my name. Then, for the first time I shall know the line of demarcation when I passed from death unto life.

The subject is entrancingly interesting, and one could go on talking by the hour about it, because I love children. In my great school at Christ Church, where I had about two thousand young people under my care, I always wrote a personal letter, which was lithographed, to every boy and girl at the Decision time. I think that each teacher ought to write such a letter on Decision day to each boy or girl, and to each young man

or women, a letter of personal pleading. If the minister would add a lithographed letter of the same kind, a meeting could be held on the evening of the second Sunday, when those who had given their hearts to God could report the result. This is bringing in the classes!

One more story about Mr. Spurgeon. This takes me back to the time when I was a Sunday school teacher. I went to Exeter Hall to hear him address a great mass of Sunday school teachers. He said he spent much of his early life at Stambourne, in Essex, and spoke of his home there as a little boy. There was one ornament on the high mantel-piece that he could not understand. A very large apple was inside a very narrow-necked bottle, and he wondered how this apple could have got in. As boys do, when his grandmother was out of the way he drew a great old heavy chair across the red-brick floor, and, having placed it near the mantel-piece, reached this thing down. His grandmother came in just at that very [illegible] But there she was, and she said, "Charlie, what are you doing?" He said, "Grandmother, I cannot understand how this big apple got into this narrow-necked bottle." "Why, Charlie, of course, we put the bottle up when what is now the apple was only a little pip, and it has grown inside the bottle, and you would have to smash that bottle before you could get the apple out." The moral is obvious. If once the love of God enters into a child's heart, the devil himself cannot extract it. Oh, that every one of us in our homes, in our prayers, may just concentrate upon this one thing—child regeneration, the entrance of the seed of God into the young heart, the early turning of the eyes towards the Saviour! If they pass beyond 14 or 15 without decision the matter becomes more difficult and more urgent.

Common Prayer.

"Ye also, helping together by Prayer."
"The Lord fulfil all thy petitions."

LET US GIVE THANKS—

For all we know of answer to Prayers of days which have passed.

For God's faithfulness—"The time of the singing of birds has come."

For a new realisation among Christians of every name that the larger Church is larger than my Church.

LET US PRAY—

For China (using the topics which appear on pages 45 and 46.

That where controversy is essential the true Christian spirit of courtesy and charity may not be wanting.

For such an issue from Prayer Book Revision as will leave our National Faith Protestant, Reformed and Apostolic.

For the educational campaign hereon being furthered by the Alliance, and other bodies.

For the General Secretary, who leaves on April 2nd for a deputation visit to six countries of North and East Europe.

For guidance in the arrangements for celebrating the 80th Anniversary from June 19th to 22nd, and that any who may visit England as guests on the occasion may find spiritual uplift, and the Alliance as in days a spiritual movement.

That the Bill to suppress nefarious and blasphemous teaching to children now before Parliament may become the law of the land.

For all still preaching the Gospel as the power of God unto Salvation, when its primary message is replaced in pulpits and elsewhere by a Gospel of social progress.

For a new manifestation of the power of God the Holy Spirit in wide-spread Spiritual Revival.

Reunion Notes.

Prayer Book Leaks

No ecclesiastical question in our day has attracted more general attention than the issue of "The Companion Book" containing the proposals of the Bishops of the National Church for the revision of the Book of Common Prayer. The problems of Revision had been under discussion for more than twenty years. During these twenty years the Episcopal House has changed its personnel many times, and with the change of individuals there have been changes of policy. It is hardly too much to say that if the Bishops of 1906 came into the councils of their successors they would be amazed and astonished at the proposals made. During these twenty years a great change has come over the National Church. Before the war the beginnings of the change were noticed. During the chaos and confusion of the war, those bent on revolutionising the Church of England and restoring the Mediævalism which the Reformation "deformed," had their own way, and many of the worst features of the Mediæval Church found expression in the Services of the Church of England, believed to be the great bulwark against Romanism in Europe. Then the Anglo-Catholic movement was born, and with great enthusiasm and skilfully laid plans it succeeded in banding together some thousands of the Clergy whose attachment to the Mediæval Church is only equalled by their hatred of the Reformation. The movement had grown so strong that the Bishops had to face the task of preparing a Book that would give them a place for their special teaching and at the same time would not so offend all those who are attached to the message of Holy Scripture as re-proclaimed at the Reformation as to compel them to oppose and make impossible the acceptance of the Book by the Church and Nation. The House of Bishops consists entirely of administrators who have considerable power to influence the growth and development of thought and practice in the Church, but refrained from taking the obvious steps to prevent the extension of false teaching. They were content to promote and reward those who broke the Law instead of refusing to increase their influence by allowing them to remain in positions of comparative obscurity. By so doing they did much to help and not retard the movement that had become a threat to the unity of the National Church as well as to its position as a law-abiding Society.

The Enabling Act

When Prayer Book Revision was first inaugurated, unreformed Convocations—bodies representative of the Clergy alone—had to consider its character. The Enabling Act brought into existence a new machinery. Had Convocations made the Revision, the results of their work would have to be discussed by Parliament in detail. Under the Enabling Act Parliament has only the right of acceptance or rejection of the Revision as a whole. It cannot amend in one jot or tittle the proposals to revolutionise the worship of the National Church. What is more, under the terms of the Enabling Act the Church Assembly—consisting of the Houses of Bishops, Clergy and Laity—the two latter elected under the provisions of the Act—cannot change in one word the proposals of the House of Bishops for Prayer Book Revision. Each House has the power of rejecting the proposals as a whole. They cannot be amended in the slightest detail. No one anticipated when the Act became Law how rigorous its powers were. The Bishops speak—the Church Assembly and Parliament can only say "yes" or "no"—"we accept as a whole or throw out as a whole, what we find good or very good in parts and bad or very bad in parts." It is unnecessary to show how great is the perplexity of many an honest man in making this choice. We do not know that such an expedient has ever before been devised in a Reformed Church. And we do not know that it has any precedent in the Primitive Church. Certainly it is entirely novel in the Church of England. Novelty is no argument against new courses that are good in themselves. Society ever becoming more complex demands novel plans to meet new situations. But in a matter of the complexity of providing a New Form of Worship for the National Church it is bewildering to be

asked to "undo all the good to avoid accepting the bad" or to "accept the bad in order not to lose the good." And that is the position in which the Church Assembly and Parliament stand in relation to a measure that concerns the worship provided for every Christian in the National Church. The situation is certainly one of startling novelty.

A Well-Arranged Scene

On February 9th in the Great Hall of Church House, Westminster, the Archbishops of Canterbury and York, accompanied by their Provincial Bishops in Convocation Robes, presented the Composite Book to the Convocations. An army of Pressmen attended who had nothing to do. For on the days immediately preceding the meeting the Archbishops had interviewed either collectively or individually representatives of the papers, had expounded to them their views of the Book, and had handed to them in confidence copies of their speeches and of the Book itself. Here the heads of the Church showed themselves wise in their generation. They had facilitated the Press as it never before had been facilitated; they had honoured the Press by meeting its representatives in Lambeth Palace on Saturday and Sunday, and they had given with frankness their own opinions on the Book and the character of its contents. Both Archbishops are convinced that no change of doctrine is involved. They made their conviction plain in private and reiterated it in public. They had placed well in advance the Book with their key to its interpretation in the hands of the Press, and it was not a surprise to those acquainted with the way in which our Press is worked to find on the day following long extracts from the Book and articles appreciative of its contents. A good press had been won for the send-off, and well begun, half done, was the feeling that took possession of many minds. When a man so shrewd, wise and experienced as Archbishop Davidson, and a leader so clever and astute as Archbishop Lang, declare the Book contains no alteration in the doctrine of the Established Church, then the passage of this Book into law must only be an affair of procedure, as no great questions are raised and nothing of a serious import has to be faced by the Church and Nation. If the Book be wrecked it can only be destroyed by the functions of convents, and the consciences of the British people can be trusted to make short work of those who fight against the wishes of the Episcopate and refuse them the weapon they need to restore order in a lawless Church, and to enable the worship of its children to be fuller, richer, and more in keeping with the spirit of the age in which we live. We think we have fairly summarised the general thought that found expression in the columns of the Press during the days immediately following the historic meeting in Church House. What had been desired was accomplished, and nothing remained to be done but to thank the Bishops and give effect to their proposals, which in their opinion would bring peace and efficiency to the National Church.

The Composite Book

This is a strange name for a Book of Common Prayer. From Episcopal declarations it seems that until a very short time—measured by a few weeks—before the Bishops presented the Book to Convocation, it was the episcopal policy to provide a Substitute of permissible variations from the existing Prayer Book. Then suddenly it was determined to print in some cases the changes in the services as they now exist, in others to provide new Services and to distinguish the new matter by lines drawn opposite it in the new Book. For this reason it was called "The Composite Book"—to-day many call it "The Contradictory Book." The Book was so hurriedly produced that it contains a number of oversights, and although well printed and marvellously put on sale in a short time, it has on the face of it traces of its hurried production. Parts are still unrevised—after twenty years! The new Calendar was not Final. The Revision of the Psalter was not published, and above all the regulations on the most crucial point in the whole Book—the Episcopal Regulations for the Reservation of the Sacramental Elements for the communication of the Sick only, were not in the Book. Twenty years brooding over the Book did not give time enough for the completion of some of the features that are necessary for its use, and above all the problem of the greatest perplexity that will do more than anything else to determine the fate of the whole Revision was not solved by the Bishops when the

public was told what the Book contained. The Bishops evidently found twenty years not short in framing these regulations, and were prepared to rush them in a short time. For the demand for them became so insistent that the Bishops had promised to place them in the hands of Convocation before it pronounced its verdict on the Book on March 25th—a verdict that will be given before these pages are in the hands of our readers.

Convocation and the Book

A short time after its publication the Convocations met to consider the Book and make suggestions to the Bishops before it received its final form. These suggestions were very numerous, and in the last week of February the Bishops considered these suggestions and settled the final form of the Book. Within a little more than three weeks this final Revision was made, and on March 17th approval was given to the Book that had been the fruit of so long deliberation and such hasty final stage revision. Convocation will have to accept not only the Book but the Measure without alteration, and if it does so, then it will be placed before the Church Assembly on March 25th. It must be said at once that the new matter in the Book is not compulsory on any Clergyman in charge of a Parish. He can use the existing Book and no other if he so decide. But it is understood that the present Book is not final, and that one day the Composite Book will give place to a Book of Common Prayer without alternatives in important sections. If it be accepted it will have behind it a weight of contemporary authority that cannot be equalled by any Book—in the opinion of its supporters—for Convocation, the Church Assembly and Parliament will all have accepted Proposals made by the great majority of the Bishops, who hold that no doctrine of the Church has been changed. It is the work of the Church of the Nation submitted to and approved by the Nation in Parliament—if Parliament pass it—and therefore whatever its contents may be they will have upon them the seals of ecclesiastical and national acceptance. This makes it a matter of National as well as Church importance. The Christianity of the Nation is concerned in the teaching of the Book, for the National Church provides for all citizens a service in which they are interested, and it cannot be considered of no importance to those who love truth if the greatest Christian Community in England whose service is established by law—teaches what is not in accord with the Word of God.

The Composite Book and Holy Scripture

The Church of England holds the Creeds because they may be proved by most certain warrants of Holy Scripture." It declares that "Holy Scripture containeth all things sufficiently for salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the faith, or be thought requisite or necessary to salvation." "Although the Church be a witness and a keeper of Holy Writ, yet, as it ought not to decree anything against the same, so besides the same ought it not to enforce anything to be believed for necessity of salvation." General Councils have neither strength nor authority unless their conclusions may be declared as taken out of Holy Scripture. The warranty of Scripture is the test of truth or falsehood for the Church of England, whose Clergy promise to "be ready with all faithful diligence, to banish and drive away all erroneous and strange doctrines contrary to God's Word." This standard of devotion is fixed by the teaching of the Word of God. Holy Scripture is the final court of Appeal for all that is contained in the formularies of the Church. This has been the historic glory of the National Church. No Church has made worthier contributions to the elucidation by scholarship and consecration of the meaning of the Word of God. The fame of its work in this respect is world wide. Its sons have studied its formularies and have found in Scripture the confirmation of the teaching given. Others may draw different conclusions from interpretations made with equal honesty, but Churchmen have boasted that theirs is a Scriptural Church. In the plans for the Composite Book it is boldly stated that the Ancient Liturgies are the authorities for changes. These Liturgies are venerable documents of piety. The Eastern Liturgies so often mentioned are wearisome reading for Englishmen and we do not think that any English congregation could listen with profit to the prayers that are said to give sanction to the new Consecration Prayer in the Alternative Communion Service. We advise

ers readers to study these prayers for themselves bearing in mind that in many cases the date of the contents of the Liturgies in their present form is uncertain. There are few Easter tasks before students than the ascertainment of the date of the introduction of sentences into official prayers of a thousand years ago!

The Outstanding Feature in the Composite Book

In the Reformation epoch it was the Mass that mattered. To-day the main conflict between the so-called Catholic and Evangelical conceptions of Christianity everything centres in the Mass. Is the Minister a sacrificing priest? Is the sacrifice of the Cross represented to God? Is there a change in the elements of a persisting and local character in consequence of the consecration by the Priest? Here is the root difference between Mediæval and Reformed Christianity. There is no doubt as to the teaching of Evangelical Christianity on this subject and until the growth of the Tractarian Movement developing into Anglo-Catholicism there was no doubt as to the side of the line on which the Church of England stood. It stood with the Reformed Church—its sons died rather than admit mediæval teaching. To-day it is not so with many in positions of authority. They boldly declare they accept the doctrine of the Mass, that they are sacrificing Priests in the Roman sense and that at every consecration by a duly commissioned Priest a change takes place in the Elements transforming them into gifts—the Body and Blood of Christ localised in, with or under the Elements. They make no secret of this conviction. They glory in it. In the Alternative order for the Holy Communion—no longer called the Lord's Supper, for many of the Clergy in the Church of England would sooner that the faithful should go without Communion than that they themselves should communicate after breaking their fast—the Holy Table is called an Altar—a word not so used in the present Book. Before the Prayer of Consecration the Anthem may be sung "Blessed is He that cometh in the Name of the Lord," the passage in which the Bread and Wine are called "these Thy creatures" is omitted, an Invocation is made that the Holy Spirit may descend on these Thy Holy Gifts of Bread and Wine that they may be to us the Body and Blood of Our Lord so that receiving them we may be strengthened and refreshed. Before communion the service is called "a sacrifice of praise and thanksgiving." We have seen the Bishops' final draft and are thankful that the words, "The Lord's Supper," are restored and emphasis is laid on the fact that the Body and Blood of Christ are received by Faith. The Reservation Regulations will prove worthless in practice. The Bread may be wafer Bread, and instead of all the consecrated Elements being consumed immediately after the Service they may be reserved for the communion of the Sick. Here we have the Mass and a change in the Elements which transforms them from Bread and Wine used in the Sacrament as Our Lord commanded and for that purpose only into the Sacrament.

Reservation

Here we come to the core of the controversy concerning the Composite Book. Under the Prayer Book Reservation is illegal. It is forbidden by Rubric and the Articles of Religion. It has been condemned by the Archbishops of Canterbury (Temple) and York (Maclagan) after a most solemn hearing. And the Rubric added in 1662 is the strongest evidence that it had been unknown in the Church of England at that time since 1550. It has been revived on the ground that the increased number of communions of the sick made it necessary. It is now demanded on the ground that fasting communion is obligatory, and that for a Clergyman to communicate after breaking his fast is contrary to the rule of the Church. If the Clergyman consecrate he has to communicate before giving the elements to the sick person. The Anglo-Catholics say that they must have the Elements at hand to communicate the sick and dying at all times, and as they cannot break their Fast the sick must go without Communion if the Elements are not reserved. Such communion is not in the Line of succession to the Supper in the Upper Room. It depends for its theory on the belief that Our Lord is associated with the physical elements which constitute "the Sacrament." And we know that the Elements are made the centre of Adoration when reserved in the Churches of many of the Anglo-Catholics. Devotions take place before them and the same honour is paid to them as to Our Lord Himself. It is impossible by the wit of man to restrain people who are taught to believe

that Our Lord is there with the elements from adoring Him. The Presence of the Saviour may not be explained on the theory of Transubstantiation, but by some other theory — equally unscriptural and antiscriptural. And it is because those who love their Bibles know that there is not a word in Scripture in support of the root conception of Anglo-Catholicism, but much against it, they are forced to oppose this return to the Mediæval Theology which the Reformers rejected and Protestant Christianity has ever since declared to be superstitious, unscriptural and a corrupt following of the Apostles.

Roman and Eastern Theology

An eminent Bishop has written that the theology of the Communion Prayer Book is Eastern and not Roman and therefore should not be opposed. Bishop Knox—the venerable and devoted champion of Scriptural Christianity—has replied that the view common to the Eastern and Roman Church implies a change in the Elements as the result of the Prayer of Consecration which was deliberately excluded from the Church of England by the Prayer Book and that the re-introduction of phrases and practices which Cranmer excluded from the Prayer Book of 1552 means a return to pre-Reformation doctrine that was deliberately excluded from the Church of England. And there can be no reply to this contention. The prominent Bishop argues that in the new Consecration Prayer there is no moment when it can be definitely said the change takes place, and therefore it is Evangelical. It does not so much matter if you cannot say when a change occurs—what matters is that the change has been made, by words spoken by a Priest ordained in a certain manner. The latter is just as much "magical" as the former, for those who consider the teaching of Scripture as final and feed upon Christ by faith when they remember in the Supper the death and passion of our Blessed Lord. We are indeed sorry that these subtleties have been introduced into the discussion of so grave a question. Whether a change is the result of a process or an immediate action makes not the slightest difference. The real question is "has this mighty change occurred?" We admit that those who approach the Lord's Table in simple faith feed on the Saviour in their hearts by faith, but there is a world of difference between this and the teaching that He is there, in, with or under the elements and can be received there by all who take them into their mouths. The one conception is spiritual and scriptural—the other is not spiritual and is in opposition to the whole nature of a sacrament.

Dr. Carnegie Simpson on the Lord's Supper

Dr. Carnegie Simpson at the Birmingham meeting of the Free Church Council dealt with the subject in a most convincing fashion. "The Catholic view of the real presence in the consecrated elements, apart from its error, is not large enough. The elements are not the Sacrament; they are only part of it. To speak of "reserving the Sacrament" is a gross inaccuracy. You cannot reserve the Sacrament, for the Sacrament is the whole action and not a part of it. To say that Christ's presence is located in the material part of the Sacrament is the smaller view on any showing. Evangelicals are the full *Sacramentarians*, the Catholics are literally and simply *Elementarians*." We heartily endorse this statement, which needed to be made. There is grave ignorance abroad concerning what Reservation means. One well-known writer said that there was no difference between a Presbyterian private Communion and the administration of "the Reserved Sacrament." In the former the whole service is taken in a private House not in the Church. That is the only difference between public and private administration. In the latter the Priest brings the consecrated wafer and wine with him to the sick and gives them with the words of administration—implying that Christ is there locally with the Elements. The whole significance of the Supper of the Lord is lost, and the grossest forms of superstition have been and are associated with Reservation of the Elements. The whole idea of the Divine Presence is sub-Christian and not Christian. It is an outcome of the corrupt following of the teaching of the Apostles.

Truth and Error.

It may be said that we as keen advocates of Christian unity should not be concerned by what occurs in only one of the Churches of Christ in our country. We have never felt that the teaching of error in Christendom is a matter of no importance to the rest of

Christendom. We have spoken our minds freely on the spread of rationalism and superstition at home and abroad. What concerns any part of Christ's Church is of importance to the whole Church. And it is of primary importance that the largest Church in the Nation—the National Church with its privileged position and great influence—should have in its public services only that which can be considered true to Scripture and the teaching of the primitive Church. We are not blind to the facts of history. We do not live outside the contemporary movements of thought and practice. We know what the Church of Rome teaches and practises, and we see in the Church of England to-day a body of Clergymen who make Rome their ideal and do all in their power to assimilate the doctrine of their Church to the doctrine taught by Rome, and abandoned by their Church at the time of the Reformation as false to the Word of God and opposed to its plain teaching. When we find in the Composite Book teaching that accommodates itself to Medieval practices inherited by Rome and abandoned by the Church of England, we are forced in the interests of Truth to do all in our power to prevent this teaching being accepted by the Church and Nation. Much as we detest controversy between Christian people—we cannot turn our back upon truth for the sake of a false peace. The only true peace is won by acceptance of truth and following it at all costs. With the help of God we shall strive to seek peace and ensue it within the limits of revealed truth—not by surrendering truth to help forward the peace that can only end in spiritual death or in embittered strife.

Faith and Order Next August the World Conference on Faith and Order will be held in Switzerland and a strong body of representatives of many Churches will attend. We cannot say that we are hopeful of any permanent good results from the Conference. The modern World places great faith in Conferences. We have seen many come and go, but few of them have left any deep impress upon the life of the Church of God. The organisers of this Conference have been long preparing for its meeting and we shall be surprised if as was the case with the discussion of the Lambeth Appeal when the members are faced by facts they will be unable to agree. It is very easy to come together and talk over matters on which we are at one and those on which we are not in accord. Agreement on the former existed before—on the latter it cannot be attained in the face of fundamental differences which make a deep and wide cleavage. The greatest of all fruitful Conference was the Edinburgh Missionary gathering. There they could only attain a common policy by ignoring the fact that the Roman Catholic world needed Evangelisation. And this was done in order to secure the adhesion of some Anglicans whose sympathies with Rome were more pronounced than their fellowship with Evangelical Christianity. We shall rejoice at any good results that may follow from the Lausanne Conference. We note that "No statement shall be adopted unless it be accepted either unanimously or nemine contradicente. In case a statement does not gain this measure of acceptance, the Conference shall determine what further steps if any, shall be taken on the subject." "However, in the event of such a change of procedure at Lausanne that a majority Report were adopted by the Conference, the Conference undoubtedly would give to any delegation which so desired it the right to record the dissenting conclusion which it may have reached." We await with interest the Report of this international Conference with its comprehensive programme.

The Ban of the Exclusives The English Church Union held a special Meeting to protest against the occupancy of Anglican Pulpits by the Ministers of other Communities. It has been the practice in some Cathedrals and parishes to invite Nonconformist Ministers to preach on special occasions. This action is in accord with the resolution of the Lambeth Conference and is an expression of the common Christianity held by host and guest. But it hurts the susceptibilities of the men who think more of organisation than of a like common faith, and consider that the Ministers of non-Episcopal Churches are not commissioned by Christ to do His work. During this meeting a prominent Anglo-Catholic declared that it was his duty as Examining Chaplain to examine in Holy Scripture ex-Nonconformist ministers who sought Episcopal ordination. He found to his surprise that they were sadly deficient in the knowledge

of the Bible. This statement caused great astonishment and on being challenged the speaker frankly expressed his regret at having made it and said that it was not founded on fact. Even if it had been he had no right to say so as his position as Examiner was confidential. We do not wish to dwell upon the strange episode. Our only comment is that the dislike of one's neighbour very often feeds imagination and leads men to attribute to those they do not like the very opposite of the truth. We hope that when men learn more of the virtues of one another they will be the more unwilling to make statements that are at once unkind and untrue.

The Knowledge of Scripture Those who are best acquainted with the minds of average men and women are agreed that the knowledge of the Scriptures was seldom at so low an ebb as to-day. In spite of the increased circulation of the Bible, we fear that the Bible is a much less studied volume by the masses than it ever has been by the literate population of these islands. It is possible to make an allusion to a well-known Scriptural event or narrative and to find that it is not appreciated by the audience which consists of professedly Christian people. Many causes contribute to this. We read so much to-day that the Bible is only one among a multitude of counter attractions. Undoubtedly the popular opinion of the results of criticism on the Bible has weakened its authority with very many, who think that because some critics disbelieve, all Christians who are wise place little weight on what Holy Scripture teaches. The best remedy for this neglect is to get people really interested in the Book if only as literature and a story of a people that suffered ups and downs of the most extraordinary character. But though this is a step that may be commended we believe that if our pulpits refrained from disparaging attacks on Scripture the Bible would have more weight with Church-goers. We can never understand why it should be considered wise for any Minister of the Gospel to devote the precious minutes at his disposal to cutting the branch from under him and giving his congregation the idea that he has lost faith in the Book which God has given mankind. We have no doubt that one of the chief factors in causing the religious indifference of our day is the discrediting of the Bible by those ordained to deliver its message.

Sunday Observance. The President of the Free Church Council in his address referred to the great blow struck to religion by the neglect of Sunday observance. We are now entering upon the longer days, and the temptation to those who have Motors increases. The week end habit draws many from the usual place of worship without attracting them to other Churches. Many who were accustomed in the past to worship God in their accustomed pew now spend the day driving in the country. They say we drive our own car, we give work to nobody as we are accustomed to bring our luncheon with us, and our health is the better for the change. Man after all is his brother's keeper and all men have not cars. When a recognised Christian is seen motoring on Sunday his less favoured brethren think that they are entitled to travel by bus or train and do not enter into the niceties of not giving extra employment. The Parks are open for games at Sunday School hours and the Sunday Schools lose their scholars in the summer who do not return in the Winter. In consequence the Churches are badly attended and the Sunday Schools are without pupils. The obligation of keeping holy the Lord's Day does not cease because motors can be used and the Parks supply opportunities for games. All who know what Sunday as a day of worship and recreation, in the best sense, means must ask themselves whether or not they contribute to the well-being of the Nation in its higher interests by their individual action. They do not live to themselves. Their example is a potent influence.

Our Empty Churches Mr. John Buchan is one of the keenest and most observant publicists. He is gifted beyond most men and he is much impressed by the decline in Church attendance. He holds that something deeper than the differences between religious people is responsible for the state of the Churches. "A Church service should fulfil two duties. It should be an opportunity for worship, and an opportunity for instruction. Parties may differ as to the nature of the first, but there can be no dispute about the second. To whatever school the parson belongs it is his business to instruct the people." He looks

round and sees that preaching is too often neglected. "The hungry sheep look up and are not fed." Preaching is not an appeal to head and heart; it is only a piece of meaningless ritual. He has specially in mind the Established Church and he adds, "I have often been amazed (in village Churches) that any man should offer such husks to his fellows." We may add that many sermons are essays devoted to the exposition of some æsthetic or literary problem instead of the Word of Life. Whether the husks come from carelessness or lack of faith in the message of salvation there is no doubt that they are served to Christian people instead of the rich grain of the Gospel. We shall never have a real religious revival until the pulpit is set on fire with love to God and man. That is the first essential. It can only be learned in the school of Christ, and when once the preachers are content to learn in this school there will be an end of lifeless pulpit oratory and platitude.

Bolshevism A strange sympathy with Bolshevism possesses the minds of many who should know better. A belief that Bolshevism represents triumphant democracy closes the eyes to facts that cannot be disputed. Bolshevism is the negation of government by the people for the people—it is the tyranny of a well-organised minority exercising control over the majority by a system of terrorism. Bolshevism means root and branch hostility to all religion which it considers to be the dope given to the people by Christianity. It is openly atheistic and its fruit is seen in the suffering of Russia under the heel of oppression and the victory of a Government that knows no moral standard and does whatever will keep itself in being. Anarchy will one day follow in its steps. Moral anarchy already rules in many quarters. Without God and morality a nation cannot prosper. We are not politicians, but from all we read from impartial sources there is no real change in the methods and the policy of the Bolshevists who have been guilty of the worst social and political crimes on an unprecedented scale. We are convinced that the honest men who support Bolshevism have been deceived and that the time will come when they will deeply regret their action. Russia needs our prayers and the faithful Christian minority in that land claim our sympathy.

Persecution in Spain The Spanish Branch of the World's Evangelical Alliance has addressed to the Home Office a letter laying before the Minister a number of attacks made on Evangelicals in recent months. A purely religious paper has been refused permission for its publication, a school has been illegally kept closed, a pastor has been forbidden to administer the Communion to his congregation; and a pastor has been prosecuted in El Grove for delivering an address at the funeral of a child; relatives have been forbidden to visit the tomb of friends on All Saints Day because the tomb contained on its stone a text of Scripture; and a pastor has been expelled from a village on account of a supposed insult to the Priest—a pretext to put an end to the services. These are specimens of events in Spain to-day, and they are supported by documentary evidence. The letter says: "Your Excellency will understand that we have placed these cases before you in a body because we have made fruitless efforts to obtain justice from the local authorities, and the Alliance has refrained from drawing your attention to them until the last moment." A final paragraph draws attention to the law of Spain which forbids under any circumstances ex-Priests marrying. "We believe the time has arrived for Spain to cease to be an exception to the custom of Catholic countries. In Italy an ex-priest is able to marry. As Parliament is suspended, it devolves on the Government to settle this question, which is now most urgent as it affects the sacred rights of the Spanish citizens and their children." If English Evangelicals lived in Spain they would see how every possible effort is put forward to make it difficult for Evangelical Spaniards to enjoy elementary rights in that land.

"Ere yet that hallowed morn appear,
Given to recruit the soul and cheer,
Pour down Thy Light Divine:
That while my progress I retrace
Since last I hailed the day of grace,
Its beams within may shine."

From Saturday Evening Hymn in Miss CHARLOTTE ELLIOTT'S "Hymns for a Week."

World Mission Notes.

China All our eyes are fixed on China. The news that reaches us from day to day varies, but all tends to show that the country is in a state of chaos and confusion. To us Westerners the proceedings of Chinese war lords is incomprehensible. In one respect they are humane in their desire to accomplish by intrigue what they can only obtain by battle—if as War Lords they lead their forces against one another. They group and re-group without any apparent guiding principle. But meanwhile Missions and Missionaries suffer, and work that has been owned and blessed by God has had to be suspended and its chiefs have had to fly for their lives. It is impossible for any one to say what the present condition of hundreds of Mission centres is. The local Christians have had in many cases to suffer for their attachment to their Saviour and the mixture of Nationalist and anti-Christian propaganda is so close that the two cannot be distinguished in the minds of millions of the Chinese. Here at home we can only pray that God, Who never forgets His children, will guard and protect those who serve Him in that far-off land. Our sympathy goes out to their friends and relatives in the home country.

Force and Protection. No one wishes to see the armed forces of Great Britain used against the Chinese people. The last thing Christian England desires is war with China. That will, we trust, never take place. The policy of the British Government is to negotiate with those in authority in China, so that all their sovereign rights may be respected and protection given to the British Community resident in that land. The soldiers and sailors in Shanghai are a protective not an aggressive force. They are there to protect British citizens during a time of chaotic confusion. They act as policemen—not as armed men engaged in a punitive or aggressive expedition. The action of the marines in Hankow proved the desire of the British Nation to protect and to refrain from the use of lethal weapons. The pity of it is China has no central Government with which England can negotiate. The rival Governments are as anxious to score off one another as to do justice to the claims of the Foreign Settlements. This is the root of the tragedy and makes difficulties that are almost insuperable.

Nationalism and Bolshevism We believe the Chinese are right in claiming to be recognized as a self-maintaining and self-sufficing Nation. There is no quarrel with Nationalism asserting itself constitutionally. But undoubtedly in Canton Bolshevist influence is strong and is true to its Russian character in being anti-Christian. Its aim is not so much to help China as to exploit its own ends. And this adds to the trouble of the Missionaries and the Christian Church. China is led by men who like all political leaders have mixed motives. Some are patriots keen on giving China its right status in the world, others are out for personal gain of one kind or another, and others are inoculated with the Bolshevist virus of hatred to Christianity and everything representative of the Western outlook. Under these conditions it is hard to differentiate between actions and actions. We are convinced that the aim of England and of the Missionary Societies is identical—to do all that is possible to help China to restore order and to protect all those who are in danger from attack within the Foreign Settlement. We cannot forget that large numbers of Missionaries are now congregated in Shanghai.

Peace Desired We wish for peace, the peace of God in the hearts of men and in Chinese life. When we think of the four hundred million inhabitants of that country and the disturbances that exist in so many centres we are struck by the law-abiding spirit of the vast majority of the Nation, that is not brought into close connection with the warring forces. China has, in spite of all appearances to the contrary, a stability that will remain when these troubles have passed. Win China for Christ and a great Power for God will arise in the Far East. We pray that the Missionary leaders may be given grace at this time to do what is right and to show that their one and only anxiety is to live for Christ and to work for Christ and to feed the flock of Christ. Much that

occurs must cause them pain and sorrow, but they have also been cheered by the fidelity of those they have been privileged to lead to the Saviour. Persecution is to be decried—but persecution for a noble and euriches character.

The Universal Week of Prayer The letters we receive on the observance of the Week of Prayer show how our brethren throughout the world value the institution and find it a means of grace. We select the Near East as an example. In Jerusalem, for instance, the Bishop in Jerusalem (Dr. Macinnes) and representatives of many Missionary Societies took part, one meeting was presided over by a representative of the British Jews Society. Here in the Holy City itself Christian brotherhood manifested itself. In Constantinople many meetings were held at a time of sickness and the congregations were earnest and united. From an inland centre, Merzifoun, comes the story of a gathering presided over by an old Armenian woman of eighty. From forty-five to fifty-two people were present at the meetings. From Isfahan the Bishop in Persia writes saying that thirty to sixty Persian Christians were present every night. These little glimpses show the spirit that prevails wherever united prayer is offered. In every centre Christians called by different denominational names were one before the Throne of Grace.

A Persian Precedent In Persia a strict censorship of the Press exists. This makes it hard to print Christian literature for propaganda purposes among the Moslems. One Christian document has passed the eyes of the Censor—the Lambeth Conference Appeal for Christian Unity. This was allowed on the ground that as it was meant exclusively for Christians and concerned them only it could be printed. We are thankful that this has been done and that an Appeal for Unity should be considered as permissible for circulation in Persia. We hope that the precedent now established may open the door for the printing of other appeals for acceptance of the Spirit of the Master in that historic land.

A Korean Contrast Sixty years ago no foreigner was allowed to live in the city of Pyeng Yang. Twenty-five years later Protestant Christianity came to the city where the Foreign Visitor had circulated during a brief stay some copies of the New Testament. The city had a bad name for "filth, ignorance, superstition, wickedness and provincialism." To-day out of a population of 100,000 there are more than 10,000 Protestant believers attached to twenty Churches which occupy prominent positions in the city. Korean pastors serve the Churches and in the city itself the average Sunday congregation numbers 9,000. The mid-week Prayer meeting draws 5,000 people to the Churches. In the territory adjacent to the city there are 360 Churches and groups of believers with 35,000 members. Surely this is a marvellous record for which we thank God and take courage.

Medical Missionaries. Some people imagine that Medical Missionaries merely do medical work and are not Missionary Propagandists. This is not the case. They are men and women who consecrate their healing skill to the service of God and use it as a handmaid of the Gospel. Their primary purpose is to commend Christ to the people among whom they serve, and by showing Christian love in healing the body to lead those healed to the knowledge of the Saviour. As Rev. E. Shillito well says: "It is the peculiar task of the Medical Missionary to release in the hearts of men new thoughts of God and of His working in this material earth. There are terrors in the earth; there are enemies whom men must fight; but he need not despair any longer. In Christ he knows one who shall deliver him from the bondage of corruption. Christ sets him beneath a new heaven and upon a new earth. This he can learn in many voices. But there is no surer way than that of the good physician." Some of the best work done for God has been done by consecrated medical missionaries.

Educational Mission Work. We have at heart educational Mission work. But mere secular education is not an end that should be the aim of Missionaries. The problem that will become more and more acute is "How far can Missionary Societies support Schools that are limited by a Conscience Clause forbidding the teaching of Christianity to the pupils?" It is true that in the past we have had glorious opportunities of preaching and teaching Christ in schools mostly attended by non-Christians,

and the influence of these schools has been a blessing. But the day is coming if it has not already come when the Missionary and Native Churches must ask themselves "What is our work—to train our own children in the faith on a smaller scale than if we are to train them in schools where they will be a very small minority?" The question can only be answered locally according to local circumstances. The central work of all Missionary agencies should be to win men and women to Christ, to train them to become faithful witnesses for Him and to prepare the day when the Missionary will be replaced by the Christian community doing its own work for the Master. To spend large sums and to employ valuable agents on secular work in secular schools where Christ cannot be taught may become a wrong employment of the resources of the Missionary Church.

The Bible House in Jerusalem. There is something thrilling in reading of the laying of the Foundation stone of the new Bible House in Jerusalem. As we look back and look forward, we see a long line of witnesses to God and His Christ in Jerusalem—the scene of the most sacred events in the history of the world. The High Commissioner for Palestine laid the stone and the dedication service was conducted by Dr. MacInnes, Bishop in Jerusalem. Bishops of the Greek, Armenian, Coptic and the Syrian Church were present as well as the Abbot of the Abyssinian Church. Missionaries working in Palestine flocked to the service which will be long remembered by all who attended. Jerusalem—apart from its sacred associations—still stands as a strategic centre for Bible Work. There peoples of many races meet. We cannot tell what may be in store for the Christian Church in Jerusalem. It may one day become the Mother of many Churches still undreamed of by even the boldest missionary dreamer. One thing is certain; as long as the Bible is the centre and source of Christian teaching God will bless the work of the Jerusalem Church.

The New Baptist Home Secretary. The Rev. W. Y. Fullerton has been succeeded as Secretary of the Baptist Missionary Society by the Rev. B. Grey Griffith, B.D., an old student of Regent's Park College. A Welshman succeeds an Irishman in the Mission House. He has behind him a record of devotion to the Missionary call and has been a Member of the Committee for six years. Through his advocacy the local contributions of the East Glamorgan (English) Association have trebled in recent years and his enthusiasm is united with great organising and business capacity. Never was it more necessary to have at the helm in Missionary directorates men of head and heart. We are thankful that the Great Missionary Societies are so well staffed as they now are, and we believe that Mr. Griffith will bring to his new post the spirit that inspired his predecessor and the devotion that has marked all his life work for God. Leadership is a gift from God and the man who uses it for His glory cannot fail to be a great power.

The World Call. It is impossible at this stage to estimate the response in the Church of England, as far as money is concerned. The Call was made on the Eve of the Strike period that paralysed our Industry and brought heavy financial losses to all classes. The Missionary Council published at the time of the Call a list of 218 vacancies for which the Societies had money available. Since then 118 candidates for these posts have been accepted of whom sixty-four have sailed sixty-three vacancies among our own people brought twenty-five accepted candidates and thirteen S. American posts have had offers from six who have sailed. From the area presented in the Call there were 152 vacancies of which eighty-seven have been filled. This is a cheering response—but much more has to be done before the whole ground is covered. And in the interval fresh vacancies have occurred. The revival of missionary interest in every branch of the Church of Christ must soon take place if the day of opportunity is not to pass.

The Problem of Native Churches All enlightened Missionary advocates believe that the aim of missionary effort is to do without the foreigner and to establish Churches that will be independent and missionary. We live in an age of intense Nationalism, and whenever a native community becomes numerous it catches the spirit of self-governing independence. In some places Churches have been too quickly formed on self-governing lines and have proved unequal to the strain. In other lands

the Native Church has become a reality. To-day China presents the chief problem. We are told that "The Chinese Christian Church is fast approaching realisation. Nothing can stop it or prevent it." But there is a grave difficulty. The Church is far from being self supporting. Chinese contributions do not nearly cover the cost and without help from outside the work that is being done cannot be maintained. The guidance and influence of the Missionary are still needed, and we know that until a Church can maintain itself it cannot be considered entirely independent. Enthusiasts do not always count the cost of following ideals that are appealing, but not always capable of being actualised in fact.

Evangelical Work in Roumania We are sorry that Roumania still carries forward its hostility to the Baptists, who have to suffer persecution. Religious liberty is not as universally an acknowledged right as some think, and the Balkan States have their own ideas on the subject. The Jewish community in Bucharest has issued a warning against the Jews attending the Gospel School. The strength of the assertions is the best proof that the work of Mr. Adeney makes progress. "We give the alarm, in that the danger grows greater and greater, and one day we shall have to call seriously to account those who have delayed to do their duty." Christian work among the Jews is to-day enjoying many unprecedented opportunities. The Jew is losing his caste prejudices and turning to the light.

French Missionary Work France finds it hard to maintain the noble work of the Evangelical Missions which French Protestants support. The low value of the national currency adds to its difficulties. The hundred-and-first Report of the "Société des Missions Evangéliques" makes attractive reading. It is written in clear French. Dr. D'Aubigne said in his speech, "My brethren and sisters, dear friends of Missions, why for us Christians behind the line should not as during the war the extraordinary become the ordinary? . . ." If ever, in the history of Missions, this should be the moment to attempt the impossible. Permit me to conclude with the motto of one of the greatest of Modern Missionaries—William Carey—who said, "Attempt great things for God; expect great things from God." We read of the work done among the Basuto, in Madagascar, and in other parts of Africa as well as in the islands of Oceana. By the side of the 200 Missionaries there work 2,000 native helpers. Unfortunately the Report tells us of a deficit of 888,000 francs. We trust that our French friends will not have to undertake retrenchment. "That is impossible, no, God will not permit it. Friends of Missions then cannot permit it." This is the true Missionary spirit in face of an anxious crisis.

The Spanish Branch of the Alliance In España Evangelica—the bright, well-written magazine of Spanish Protestants, we read an appeal to the Protestants of Spain to support the Alliance. It tells how in San Clodio Galicia a poor ploughman was prosecuted because when the Host was carried to a sick man he refused to take off his hat—for conscience' sake. He was condemned to imprisonment for some months. Through the agency of the Alliance he appealed to the Supreme Court which quashed the conviction. Another case—that of El Grove in which a woman was sentenced for saying that the Virgin Mary had other children in addition to Our Lord is now before the Courts and the Alliance needs funds. The article tells its readers that what has happened to others may easily happen to them and urges them to stand by the Alliance in its work for Religious Liberty in Spain. The Spanish Branch has proved its vigilance by its deeds. It does something more. It has united Spanish Protestantism into one body through its Week of Prayer and monthly Prayer meetings when there is more than one Church in a town.

The Portuguese Evangelical Alliance and the Government As we stated recently the Portuguese Government has determined to differentiate between Protestant and Roman Catholic Missions in Portuguese Africa. In its statement it made charges of lack of patriotism and anti-Portuguese sentiment on the part of the Protestant Missions. The Portuguese Branch of the Alliance has vigorously denied the truth of the charges and concludes a long message to the Colonial Office with the words "Our earnest wish is for the Evangelisation of the eight and a-half million natives of Portuguese Africa and Timor, since we believe Jesus Christ's pure

Gospel the only means by which the whole native population can be civilised. And we are firmly persuaded that our desire cannot be more patriotic, since, if it were possible for our forefathers to rise again free from the fetters of dark centuries, they would in the strictness of their character and pureness of their minds fight most strenuously for the Gospel. The Portuguese Evangelical Alliance, as legally representing all the Churches federated in the World's Evangelism, earnestly asks for equal rights and equal privileges as those offered to the Catholic Missionary Societies in so far as such concessions do not collide with the Constitution of the Republic and with the Churches' own principles."

The Indian National Christian Council

The splendid work done during the past fourteen years by the Indian National Christian Council is recognised by all who have followed the development of Indian Missionary effort. It aims at unifying and correlating Christian effort and is in touch with all that is being done for Christ in the great Peninsula. The divisions of Christians are minimised in their missionary activities through the plans of the Council, and the information collected has been a most useful guide when new enterprises are undertaken. Knowledge gained by one Society is at the disposal of all, and the experience of the past enables Missionaries to avoid mistakes that involve loss of time and funds. During the war the German Missionary work was carried on through the agency of the Council, and now a great part of that work reverts to its German leaders. The problem of Christian Unity is being worked out in the Foreign Field which in this respect is far ahead of the Home Bases.

Prayer for Spiritual Revival

The Committee of the International Missionary Council, meeting at Rättvik in Sweden, from July 17th to 26th, 1926, passed the following resolution:—"Realising the inadequacy of present efforts to meet the needs of the world, the members of the Committee are deeply convinced that only as new tides of spiritual life begin to flow within the Church can the waiting tasks be fulfilled. They have been greatly encouraged by the account given by the Bishop of Salisbury of the movement of prayer within the Church of England. Believing that the undertakings in which they desired to co-operate can be accomplished only as they are begun and continued in prayer, they resolve to enter afresh into an experience of sustaining and victorious prayer, to dedicate themselves anew to a life of which communion with God is the inspiring principle, and to co-operate in every way possible in extending the fellowship of prayer." The Committee agreed to print (with minor modifications) for their own use and the use of others who might be interested, certain objectives for prayer brought to their attention by the Bishop of Salisbury:—

SOME CONDITIONS OF EFFECTIVE PRAYER.

RECEPTIVENESS.—The very essence of all prayer is to throw open the whole personality to the incoming of God's Spirit, to align oneself gladly with His Will. The first three clauses of the Lord's Prayer indicate the true attitude of the praying man.

OBEDIENCE.—A genuine desire to learn God's Will must involve an absolute readiness to do it. We must clearly be prepared for decisive, even for costly action, action that might cut clean across pre-conceived ideas and long-established custom. Power is only given by Christ to His disciples as they actually set about doing what He wants.

DEFINITENESS.—Since God has called us to a share in His creative power, and since our desire is an element in the creation of the world to-morrow, and since His continual challenge to us is "Desire of Me"—"What wilt thou?"—it is our duty to formulate our specific desires.

LET US AGREE TO CONCENTRATE OUR PRAYERS ON THE FOLLOWING OBJECTIVES:—

I. FOR A MISSIONARY SPIRIT.—That the Church may see the whole world's need of Christ, and may be ready for any sacrifice in order to make Him known to all mankind.

II. FOR A SPIRIT OF PRAYER.—That Christian people may learn to pray as Christ prayed and taught His disciples to pray; and that an ever-increasing number of intercessors may be raised up until the whole Church is awakened to prayer.

III. FOR A SPIRIT OF SACRIFICE.—That the Church may be willing at whatever cost to follow and to bear witness to the way of Christ as she learns it.

IV. FOR A SPIRIT OF UNITY.—That the whole Church of Christ may desire and experience a new unity in Christ.

V. FOR THE GIFT OF INTERPRETATION.—That the Church may learn to preach the eternal Gospel by word and life in terms that the men and women of this age will understand.

VI. FOR COURAGEOUS WITNESS IN MORAL QUESTIONS.—That the witness of the Church in the moral questions of our day may truly reflect the mind of God and may be known and felt throughout the world.

VII. FOR A SPIRIT OF SERVICE.—That a great number of men and women may offer themselves unreservedly to do Christ's work at home and abroad in our generation.

VIII. FOR THE COMPLETION OF OUR OWN CONVERSION.—For the removal of all hindrances in our own lives to the manifestation of God's redeeming love and power."

Books Worth Reading.

LORD SHAFTESBURY AND SOCIAL-INDUSTRIAL REFORM. By J. Wesley Bready. (Allen & Unwin. 16s.)

We are indeed glad that the accomplished pen of Mr. Bready gives us a picture of the great Earl that represents the springs and motives of his life much more accurately than they are set forth in the pages of the Hammond Life of the greatest social Reformer of the last century. The eye brings with it the interpretation of the personality under examination, and if we grow angry with the Hammonds for their disparagement of the religion of Shaftesbury, we smile at the influence ascribed to John Wesley as the formative power of his life. Similarities between the two men there are—both were excellent scholars and whole-souled enthusiasts—the one hated slavery—the sum of all villainies—the other hated and fought against human oppression in every shape and form. Both drew their inspiration and strength from Him Who was among His disciples as one that serveth. Both knew that to serve God is to reign, and to love man is to be drawn closer to God. The passion of the Christ was the keynote to the interpretation of the lives of both. We need go no further to find the source of Shaftesbury's unique power and work for man in the service of God.

Mr. Bready has done well in emphasising the religious side of the man. Without it, he was nothing. It was his religion that gave him his vision, nerved him for facing and overcoming difficulties and supplied him with the strength to overcome them. Because he trusted in God he was not afraid, and his devotion to man followed naturally on his devotion to God. He was an Evangelical and made no secret of the fact. It was no discredit to him, a University First Class man, to hold firmly by the faith he learned as a boy of seven from his old nurse. The great things of life are those grasped in youth, held to in maturity and leant upon in old age. Shaftesbury knew a great deal more when he was in his prime than when he was young. But the centre of his thought, "Christ died for me," never changed. He had his mind fixed on the Cross and that made all the difference.

"Shaftesbury was suspicious of mere forms, political or religious. His faith centred in *conversion*—a change of heart individual and national. Hence though a Churchman he never staked his trust in Baptism or Confirmation, in Episcopacy or Apostolic succession, in Sacramentalism or Sacerdotalism; it centred rather on the Invisible Church, the Holy Spirit, the Redeemed Will." He was a believer in the necessity of a change of heart as the prelude to any lasting spiritual improvement, and he recognised that, however great the advantages to be derived from social reform, they never would be a real blessing to men unless accompanied by a new spirit and a clean heart. He had a passion for justice and humanity—but that passion was rooted in love for God and trust in his Redeemer. The great value of this book is the emphasis it lays upon the consuming fire that burned in the heart of Shaftesbury for helping man to serve God.

It is interesting to note at the time when the attacks on the Lord's Day are becoming more frequent, that Shaftesbury loved and prized the weekly day of rest and worship. He felt the need for the body's care and very largely through his efforts the Saturday half holiday became customary in English life. Sunday was not to Shaftesbury a day of gloom—it was a day of worship, work for God and rest. Mr. Bready brings out many arrangements made for Sunday occupation and helpfulness by those who had been won to Christ. The picture he draws of the activities of the men and women attached to the Evangelical movement is not exaggerated. It is true that the Church of Christ supplied the training ground for thousands who have since devoted themselves to philanthropic work and the organised corporations of manual workers. Looking back upon the industrial Revolution we see how Shaftesbury provided the antidote to the poison by which human cupidity would have ruined men, women and children. He felt the preciousness of the individual soul and spent his whole life in seeing that the heritage of

personality should not be destroyed by iniquitous industrial conditions. We see in this book that much that supplies picturesque adornment to denunciations of the industrial revolution existed before that date and is associated with the overcrowding of humanity in pre-industrial England. We owe many evils to Industrialism, but it is too much to ask us, as some writers ask, to attribute to it, what is really human nature working itself out for its own profit. This has been the source of the hideous evils Shaftesbury combatted.

We have read this book with keen interest, kept alive by the character of its contents and the bright style of the author. It is the best account of the great Earl that has been published in recent years. It is much more true to the facts of his life than the brilliant Hammond Essay which appears when it was [illegible] was on wrong lines because he was not a modern socialist with a supreme belief in the power of Parliament to change human nature and remedy all wrong. The life is placed in right perspective and we are amazed how one man could have accomplished what Shaftesbury performed. Where are the Shaftesburys of contemporary life? The Church and England are the poorer to-day because there is no great and good Earl to take the lead of that great multitude of Christian people who wish to do their best for their day and generation and extend the Kingdom of God and of His Christ.

All books for review under this heading should be addressed to the Editor, "Evangelical Christendom," 19, Russell Square, London, W.C.1

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